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# THE CATHOLIC EDUCATIONAL REVIEW

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*The University*

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**IN MEMORIAM**  
**THOMAS EDWARD SHIELDS**  
**1862—1921**  
**R. I. P.**





*J. R. Smith*

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*J. H. Smith*

# The Catholic Educational Review

APRIL, 1921

## THOMAS EDWARD SHIELDS ILLNESS—DEATH—FUNERAL

Very Reverend Dr. Thomas Edward Shields, Head of the Department of Education in the Catholic University and Dean of the Catholic Sisters College, died at his residence, in Brookland, D. C., February 15, 1921.

For several years Dr. Shields had suffered from valvular disease of the heart. He was fully aware of his condition, but he did not allow it to interfere with the performance of academic duty. During the winter of 1919-20, the disease assumed an acute form and he was obliged, for a time, to suspend his work. A few weeks of rest in the summer of 1920 seemed to have restored his strength. He resumed his lectures last October, and with characteristic energy undertook the execution of various plans which he had formed for the development of the Sisters College, especially in the Department of Music.

In January last, he suffered a relapse which confined him to his room for several days. During that time, however, he served as member of the Committee appointed by the Department of Education under the National Catholic Welfare Council to consider the problem of normal training for Catholic teachers, and he assisted in drafting the preliminary report of the Committee which was submitted to the Department at its meeting in Chicago, February 2.

On the same day, Dr. Shields lectured for the last time. His condition, complicated by an attack of influenza, grew rapidly more serious. His relatives were summoned from Minnesota, and he received the last ministrations of religion, with full consciousness and with priestly submission to the



Divine Will. Shortly after midnight, February 14-15, he passed away.

The funeral took place February 18. A Pontifical Mass of Requiem was celebrated in the Gymnasium by Rt. Rev. Bishop Shahan, Rector of the University, Msgr. Dougherty, the Vice-Rector, acting as Assistant Priest, Rev. Dr. McCormick as Deacon and Rev. Leo McVay as Subdeacon. It was attended by the Faculties, the members of the affiliated colleges, the entire student body, and a large number of friends, representing the clergy and the laity, who had come from various parts of the country to pay their tribute to Dr. Shields.

The sermon was preached by Rt. Rev. Monsignor Pace, General Secretary of the University; and the Absolution was given by Rt. Rev. William Turner, Bishop of Buffalo. The remains of Dr. Shields were laid to rest in Mt. Olivet Cemetery, in the northeast section of the City of Washington.

#### THE SERMON

With this solemn requiem, we commend to God the soul of a priest, a friend, a teacher. With prayer commingled of sorrow and hope, we mark the close of a career that was spent in the Master's service. In thankful remembrance of the lessons which Dr. Shields gave us in life, we gather for the final instruction—for the lesson which comes to us out of the stillness, with the majesty and power of death.

We who kneel here today, his colleagues or his students, bear witness to the value of his work and likewise to the greatness of our loss. This gathering, so fully representative of the various interests which centered about him or came within reach of his influence—representative of clergy and laity, of college and university, of teaching community and student body—is a grateful acknowledgment of the debt which we owe Dr. Shields—a debt which increased with each day that he lived and which now, at the end of his labors, becomes a more sacred obligation.

Those among us who were near him through academic relations, felt the closer contact of his strong personality. We noted the intensity of purpose, the energy and the hopefulness which he brought to his duties and to his own generous

undertakings. We saw him in the midst of difficulties, striving, persisting, forcing his way to success. We have seen him, for more than a year, struggling as only a brave man struggles, against the doom whose portent he was the first to understand. But now that he has laid down his tasks and entered into rest beyond our recall, we see, with sudden realization, the largeness of the place he has left and the meaning of his life for the University, for the Church and for Catholic education.

We here, on the scene of his labors, suffer the deeper bereavement. But beyond these precincts, beyond the circle of daily association, are thousands who mourn him. In every diocese and parish, in religious novitiate and scholastic council, in college, academy, and elementary school there are debtors to Dr. Shields—teachers who owe him the best that is in them, men and women who are living by his direction, children unnumbered who are growing to knowledge and virtue on the fruit of his thought and endeavor. They share in our loss. Their hearts are with ours. They unite with us in imploring for him a place of refreshment, light, and peace.

More plainly than they, we can see the material result of his efforts. It is before us in grounds and buildings and equipment—in structures already completed, and in those just begun, on which he looked as his eyes were closing forever. But the product of his mind went farther. It is open to all—in libraries and schoolrooms, and homes throughout the land. It is found wherever the literature of education is treasured and used. It reveals him as the tireless worker, the man of initiative and courage—a singular blending of ideal aims and practical insight. It secures him a position of honor among the foremost of those who are helping to solve our educational problems.

To his efforts also is due that better appreciation of the Catholic teacher which has opened a new era in Catholic education. With exceptional clearness he understood both the difficulties and the opportunities which affect the progress of our schools. In particular, he felt that the devotion of our teaching Sisters gave them a claim to more effectual aid and encouragement. In their behalf he pleaded with an earnest-



ness born of sympathy, with the eloquence of deed and personal sacrifice: and he pleaded to good effect. If today the service of our teachers is more fully recognized, if ampler provision is made for their training, and if, in consequence, our schools have been raised to a higher degree of efficiency, these results are due chiefly to the movement in which Dr. Shields was a pioneer and leader.

As we look back to the beginnings of his career, we see that it steadily converged toward one great object; that its various undertakings were guided by a single aim, that the very hindrances which rose in his way proved to be the source of clearer inspiration. We discern in his life the gradual unfolding of a plan which became more definite as time went on—more definite and more absorbing. It attained proportions which far exceeded its earliest conception. Even in his quick enthusiastic thinking, the full scope of what he intended was not at first visible. But with each step, it grew upon him. His horizon widened. New projects took shape in his mind. New problems arose and with them the thought that contained their solution. His career was a development, slow and painful at first, then rapid and vigorous, a living exemplification of the principles which he applied to educational theory and practice.

From long experience he had reached the conviction, which abided with him always, that the future of Catholic education, its worth and its success, depended on the preparation of Catholic teachers. Whatever else might be done to win support for our schools, to improve their facilities, quicken the interest of parents or increase vocations for the religious life, the center and pivot was and must be the teacher, her training and qualifications. This conviction roused him, filled him with eagerness, stirred him to a holy impatience. It became for him a directive principle, dominating his thought and deciding the course of his action. It became, finally, the standard by which he appraised every idea, proposal and movement, whether in the field of education or in the broader field of the sciences in which education takes root and from which it draws its vitality.

With those sciences he was familiar through years of study and research. That their findings gave no direct support to Catholic education, he fully understood. That they often received an interpretation at variance with Christian belief, he knew only too well. But as statements of verified fact, they contained for him a higher meaning. They offered him truths about nature, truths in which he perceived the wisdom and ordinance of God. So far, he thought, as they could shed light on the problems of life and mind, so far as they might furnish the principles and suggest the methods which the teacher should apply, those sciences were to serve, as powerful auxiliaries, the cause of education. Like the doctrine of the Philosopher whom Aquinas enlisted in defense of the Catholic faith, the truths of modern science were to become instrumental in leading mankind to that Truth which is their origin, their ultimate basis, their eternal fulfilment.

As he saw in nature a divinely established order, so, in mind, he recognized the laws of spiritual growth enacted by the Creator. These, he resolved, must determine the process of education—these, and not the artificial devices which so often are offered as substitutes. Since God has fashioned the mind, endowed it with activities and determined the manner of its development, education is true to its purpose only so far as it adapts its processes to these essentials of mental life. So doing, it ministers to the welfare of the human being; and it cooperates with God in furtherance of His design.

Dr. Shields did not rely upon his own knowledge alone or upon that which human science could supply. Continually his thought reverted to Him who is the Master and Ideal of all true teachers. In the Gospel he found a deeper wisdom and with it the perfect form of instruction. He found there, in fruitful application, the very laws and principles which education in this present time is striving to discover and express. He found in the life of Jesus Christ the model of the teacher and the pattern of real education.

The Divine Teacher had made use of nature to impart the truth of the kingdom: why not do the same? He had drawn

spiritual lessons from the lowliest things of earth: why not imitate Him? He had made all facts, all experience, all human relationships contribute to the teaching of religion: Can we hope for a more perfect way, a surer method, a more excellent purpose?

To these questions the work of Dr. Shields gives answer. Meditation and study had brought him in view of his ideal: an education in accordance with the nature of the mind; an education established on the example of Christ; an education in which religion shall be the central truth and permeate all other knowledge—such was the aim which guided the thought and action of this wise teacher. To its realization he gave all that he had, all that he was. It became the very soul of his enterprises. Their meaning can be grasped only when we appreciate the intent with which they were conceived and carried into effect.

Of material resources, he had, at the outset, not even a promise. What he did have was an absolute faith in the rightness of his aim and its importance for the good of religion. With that he joined an enthusiasm and a power of work which never slackened. Even when his physical strength had begun to fail, he continued his work in the classroom, performing his duty as a professor, amid numerous cares and occupations in other lines of activity. In the University, in Trinity College, in various institutions throughout the country, he brought light and inspiration to a multitude of students. Through the Summer School, which he directed from the beginning, he opened new vistas of thought to our teaching communities and prepared the way for his principal undertaking.

In a very special manner, the Catholic Sisters College is the work of Dr. Shields. To him it owes its scope and plan and direction. Upon him lay the burden of its administration as well as its academic development. Through his untiring efforts, it has grown in usefulness, in numbers and in far-reaching effect upon our schools. It stands and will stand, as a fitting memorial of his life and labor.

But where his memory is held most sacred is neither in buildings of stone nor in the printed page, nor in any other form

that is visible to the eye. It is rather in the gratitude of those who have been his pupils, who have been stirred and guided by him to better effort, who have shared the benefits of his instruction with the children in our schools.

The final tribute remains to be paid—not by one but by all, not in words but in deeds. The work which he began must be continued. The noble aims which he pursued must be completely fulfilled. The training of our teachers must be carried to that perfection which he had ever in mind and toward which he bent his energies. Thus shall we build, in the development of our Catholic education, the only monument that is worthy of him. None other would he have desired.

“Seek ye first the kingdom of God and His justice; all these other things shall be added unto you.” These words of the Divine Teacher Dr. Shields adopted as the maxim of his life, as the norm of his choice and judgment, as the incentive of his efforts. That kingdom he sought where Christ himself had pointed it out—in the souls of the little ones so dear to the Saviour’s heart. To reach these, to draw them with gentleness and love, to prepare them for Christian living in truth and holiness, to make them children of the Church and heirs of the heavenly kingdom—was his whole ambition.

Before his eyes there arose the vision of an educational system wherein all the elements of truth should be harmoniously combined—the knowledge of nature and man leading on to the knowledge of God. In his heart there sprang the hope of a brighter day when religion should vitalize all teaching, all learning, all striving and living—when education should cooperate, in spirit and truth, with God’s design. Of that design he had learned much from his study of nature and man—much more from the enlightenment of faith. So, in the measure of human capacity, he had prepared his soul for the full revelation. Assuredly, this is granted him now, with perfect vision, in the Kingdom of God.

“Lord, thou didst deliver to me five talents; behold I have gained other five over and above.” For Thomas Edward Shields, great talent meant great responsibility. He could not forget that he had received much. He could neither trifle



with time nor waste what his Lord had given. Mindful always of the reckoning, he accepted his talents "and went his way and traded with the same and gained other five." With these he is gone to the Master's presence. And while we pay him our tribute of gratitude and love, we hope with sure confidence that he has heard the greater approbation: "Well done, good and faithful servant." The days of trial and toil are over: Come to thy rest and recompense: "enter thou into the joy of thy Lord."

## HIS LIFE

### I

Thomas Edward Shields was the sixth of a family of eight children. He was born at Mendota, near St. Paul, Minnesota, on the ninth of May, 1862. His father, and his ancestors as far back as he could trace them, were well to do farmers and pious, practical Catholics.

Of his childhood and youth he has left a vivid picture in an autobiographical volume entitled "The Making and Unmaking of a Dullard." The book is unique as a human document, and the experiences there set forth are in a sense the basis of his future life-work. He was one of those children whom misunderstanding and mistaken methods had cast out into mental darkness from which only his own amazing pluck and perseverance were able to save him. The book is written with a view to save others from a similar fate, and much of his educational work in later years was based on an analysis of his own early experiences.

From the age of nine to nineteen he was considered by all about him a hopeless dullard. His was a case of dullness that arose from alternating phases of physical and mental development, which at that time were not understood as they are today. "The physical environment of my childhood and youth was all that could be desired," he wrote; "I was born and raised on a large farm in one of the most picturesque spots in the Park region of Minnesota." At the age of six he went to school, and until his ninth year his childhood

differed in no important respect from that of other children. Indeed, he seems to have been rather a bright child up to that time. "I had finished long division and was working in fractions before I was nine years old." His reading was at first so good that he was promoted too rapidly, and the discouragement of finding himself pitted against children who were older than himself, and using a textbook that was beyond his powers, was the first mistake made. "The sense of failure left me with a deep and abiding sense of shame and discouragement." The other boys teased him and played tricks upon him. "I think I must have been growing very rapidly during this time and probably ceased to make progress in all the school subjects."

At the completion of his ninth year he was taken out of school and put to work on the farm.

"My condition from my ninth to my thirteenth year was due . . . to a phase of abnormally rapid physical development. . . . At thirteen years I weighed one hundred and sixty pounds. At fourteen I was my present height, five feet ten inches, very strong physically, and could do a man's work on the farm. My nerve energy must all have been used in building up my physical frame. The tension was so low that there was not even a good muscle tonus. . . . I spoke but seldom and when I did attempt to talk, even the members of my own family found some difficulty in understanding me. The boys used to mock me so that I grew afraid of the sound of my own voice. I would not dare attempt to hum or whistle a tune. I was taken to church every Sunday, but I was shy and avoided speaking to anyone."

When he was thirteen he was sent back to school. "My family was anxious that I should be prepared for confirmation, and they still entertained a lingering hope that I might learn enough of the three 'r's' to get along on the farm." This second attempt was a failure although rapid physical development had practically come to an end, "and if I had been handled properly my mental life might have been awakened at that time." As it was, "the experiment proved to be one long-drawn-out humiliation. Each day recorded a fresh fail-

ure and increased my discouragement proportionately." The experiment was abandoned after a few months.

"On my return to work on the farm the realization grew upon me that I was not as other boys. They had brains and talents which I knew I did not possess. I could plow and mow and reap and sow, but I could not imagine what the world was like to those around me who were smart and used to read the papers and keep track of the march of events in the great outer world."

"One day, when I was about fourteen years old, I was lying on a bench outside the dining-room window resting after dinner, when my father and mother and my uncle, who was visiting us for the first time within my memory, entered the dining-room. Without intending to eavesdrop I overheard their conversation. My uncle was saying as they came in: 'Its a shame that you don't try to do something for poor Ed,' and mother replied: 'We have done everything that we could think of, but it seems hopeless. The teachers sent him home from school when he was nine years old; they said he could learn nothing but vicious habits from the bad boys who attended school. We sent him back to school last year and the teacher did everything in her power to help him, but after three months gave it up as useless.'

"This was the first intimation I had of the reason which led my parents to keep me home from school. Although I knew in a general way that I had no talents such as other boys possessed, nevertheless my mother's words came to me like a sentence of condemnation and they crushed me utterly. I slunk away from the bench like a wounded animal and hid myself in the cornfield.

"During the two years that followed, the gloom and despondency that settled over me were deep indeed. I used to look at the workmen on the place with a feeling of reverent wonder, for they had brains and were as other people, and I could no more imagine what the world looked like to their eyes than I can now imagine what this world of eager, struggling humanity must be like to the angels.

"I made no attempt to read; I forgot the multiplication

table; and I do not think I could have written my own name when I was sixteen years old. . . . I was a rather pious boy during those years. . . . No matter how tired I might have been, I do not believe that I ever went to bed without saying my night prayers and my rosary. God and the Blessed Virgin, my guardian angel and the saints were as real to me as the people who surrounded me. Whenever I particularly wanted anything I dropped on my knees behind the plow or in the wagon box and asked for it, with far more confidence of being heard and answered than I would have had in making any request of my earthly parents.

"Sometimes I used to dream about my future. A religious vocation occasionally teased my imagination. Of course I did not dream of being a priest, for I knew that a priest had to have brains. . . . I had heard people talk about lay brothers whose duty was to work in the fields and to take care of the cattle, and I imagined that I might become a lay brother."

## II

"Jerome K. Jerome remarks: 'To talk like an idiot when you are an idiot brings no discomfort; but to behave as an idiot when you have sense enough to know it, is painful.' My mental life had reached its lowest ebb in my fourteenth year. . . . The pain began with my awakening intelligence in the beginning of my fifteenth year, but many long years dragged by their leaden feet before I understood that the pain was a harbinger of salvation. Those around me had as little knowledge of my awakening mental life as they had of the pain and humiliation that I was suffering. My repeated failures at school and the attitude of those around me produced in me an abiding conviction that I did not know anything and that I never would know anything. The struggle between this conviction and my growing mental life continued to my twenty-first year."

The first ray of light he describes as follows: "The muscles that were soft in the days of their rapid growth soon hardened into strength, and in the exercise of this strength I first tasted the joy of feeling myself equal, at least in one respect, to my



fellows. . . . It was no little thing for me, who felt myself inferior in every other respect to the immigrant laborers on my father's farm, to pass from the lighter occupations assigned to the boy to the harder work of the man. To compete successfully in strength and endurance with men who had passed the golden line of twenty-one, while I was still a boy of fourteen, was to gain some little measure of self-respect and to lay the foundation of self-reliance. To be able to chop as much wood in a day, to hoe as many rows of corn, to shock as many acres of grain as the best man on the farm, did not, at the time, appear to me as being in any way connected with education, but it did give me a sense of satisfaction . . . and while deep discouragement and the sentence of condemnation pronounced upon my mental powers barred every other gateway, my budding conscious life found here an avenue of growth.

"From these rude employments I gradually progressed to others which called for some little measure of skill, such as plowing a straight furrow, building a load of hay, or pitching bundles of grain to the top of a high stack. There were not wanting occupations which developed rapidity of movement, such as husking corn or binding on a harvester. . . . I delighted in feats of horsemanship. . . . I also gradually learned to use the simpler carpenter tools. . . . We repaired our own farm machinery and I was frequently called upon to assist. My eye was trained to reasonable accuracy of measurement. . . . The constant variety of scene and of occupation that came with the changing seasons provided me with the best possible sensory-motor training. This training formed the basis of all my subsequent mental development. Of course I did not realize the value of these things to mental life, but as I look back upon them now, I know they were my salvation and that, had it not been for them, I would probably never have come up out of the darkness.

"No equal period in my school life has left with me treasures comparable in value to those left by those years on the farm while I believed myself banished forever from school and books and human companionship. Those years left with me a sensory-motor training of a high order, a robust constitu-

tion, an enduring love of work, self-reliance and a determined will."

"In the beginning of this stage there were only faint glimmerings of intelligence, but as time went on these grew into a distinct phase of intellectual development."

He describes the development of the number concept which in his case grew through the sense of sight and through the muscle sense in packing and lifting and counting sacks of grain of various weight. At first he added on his fingers; soon, however, he came to deal in sense images, "but they were the sense images of real bushels of wheat and not of the artificial symbols on which children's minds are sometimes fed." . . . "The chief content of these images resulted from the constant repetition of muscular exertions."

This was not the only series of experiments that contributed to the growth and development of this side of his mind. He was acquiring a sense of spacial relationships. In building fences he learned to use the square and handsaw and his eye was trained to judge with accuracy small variations in lengths of the boards. He describes how he first discovered the difference between the square and cubic foot—and thereafter how all his calculations were made by means of vivid memory pictures of widths and lengths of actual boards. "At that time I did not know the meaning of angle or triangle; I think I had not even heard the word geometry, nor did I know the multiplication table. But I was solving many practical problems in plane and solid geometry, nevertheless, and the fever of investigation had taken a deep hold of me." "My mind was simply growing hungry. Having been thoroughly discouraged in every other direction, it grew along these lines, and rejoiced in its activity without even suspecting that it was growing."

He notes another important line of development springing from his closeness to nature: "Here, in this world of beauty and of teeming life. . . . I gradually grew into a knowledge of many of nature's processes and into sympathy with many of her moods. With no teacher but nature herself, I was made a daily witness of the many-sided struggle for existence going on about me, and the germ of many a natural

truth, destined to grow and bear fruit in after years, found lodgment in my mind."

"Some means of self-reliance, some little confidence in my own mental powers, was my one great need at that time, and this I finally attained through mastery of the simple machinery with which I worked. A large part of mechanics naturally grows out of a knowledge of the lever, and, during the haying season, the constant use of the haypole and pitchfork gave me a thorough knowledge of the lever. Next came a grasp of the pulley and the wheel and axle.

"So long as we use a machine in the form in which it is given to us . . . the machine remains our master. Our mastery over the machine dates from the moment in which we learn to modify it and to adapt it to our purposes. . . . My early familiarity with simple machinery laid the sure foundations of my subsequent knowledge of mechanics; but it had another result of much greater value to me. My attempts to modify a few of the simple farm machines produced in me the first discernible germ of self-reliance, the dawn of faith in my own mental powers."

His first experiment was a device to improve the working of the grindstone by increasing the number of revolutions of the stone to each turn of the handle. He failed to accomplish his purpose, "and my failure brought down upon my head the ridicule that greeted all my attempts to depart from the trodden paths. But there was a noteworthy difference in my mental attitude on this occasion from that which followed former failures. In this instance I had obtained a clear view of a mechanical truth that neither failure nor ridicule could obscure. . . . I had gained an abiding conviction, in spite of the immediate failure, that my plans would work if properly carried out."

### III

"The year 1878 was a memorable one in my life. It was during this year that the first ray of hope penetrated the gloom of discouragement in which I lived. As a matter of fact my mind had been steadily growing during the two or three preceding years, but the manifestations of this growth were such as to escape recognition by those interested in me,

and nothing would have astonished me more at this time than to be told that my mind was awakening and giving promise of a development that would one day make me the equal of the farm lads of the neighborhood. Indeed I believe there was no time during the seven years that had gone before in which I had a more poignant conviction of my mental incapacity than during the few months preceding the completion of my sixteenth year. . . . It was during this year also that my taste for reading was awakened, but this line of development proceeded slowly and had no part in my first mental successes which were clearly traceable to a nucleus of growth organized out of experiences derived through my muscles and sense of touch.

"My mind, hemmed in by the narrow horizon of one debarred from the realm of letters, busied itself in combining and recombining memory pictures that had been gained through these fundamental senses; and thus there was laid the foundation of a constructive imagination which I still number among my most valued mental possessions."

It was through such vivid memory pictures that he first came to understand that there was some connection between velocity and power. He describes how he put this notion to a test and found that it was true; and when the heavy reaper moved over the shed floor in response to the touch of his hand on the crank shaft and thus confirmed his daydream concerning the relation of power to motion, he slaked his thirst for the first time "at the unfailing fountain of purest joy set up by the Creator for the exclusive refreshment of those who seek truth and find it."

"Years had been expended in taking the first few steps on the long road of knowledge. Through the expenditure of my muscular energy and through daily contact with the simple forms of elementary machinery I had, however, succeeded in incorporating into my mental life a few of the most rudimentary concepts of physical science. These were now integrating themselves in my daydreams as I followed the plow or drove my team to market. . . . This integrating process had finally reached the stage where it moved me to experimental verification.



"Daydreams followed by experimental verification were, however, only the blossom. The fruit came later in that same summer in the building of a grubbing machine that worked."

As in the case of the grindstone, it was an immediate need on the farm which stimulated his inventive faculties. He worked feverishly and in secret, realizing the possibility of another failure and shrinking from the ridicule which it would be sure to bring upon him. He resolved to satisfy himself that the machine would be a success before talking again of his plans and hopes. The following Sunday morning, while the family were at Mass, he was left alone to guard the house. "The machine was mounted on two wheels, and as soon as I was left alone I ran it out of its place in the shed and anchored it to one of the trees in the yard. With a piece of new half-inch rope I connected the drum with a neighboring tree and began turning the crank. The rope gradually tightened, and, almost before I felt the pressure on the handle, it snapped.

"A tide of joy surged over me such as only those who have lived through long years of discouragement will ever understand. I had brains! I was an Inventor!! The desire for concealment was now changed into a feverish impatience to exhibit the machine to the family, and the time until they returned from Church seemed interminable. . . . My imagination was on fire with the wonderful things this grubbing machine would surely accomplish. I thought of the forests that were still to be grubbed and feared that they were not extensive enough, and of the patents that could be taken out, and of the money that was to be made, and I am afraid that before the hour had drawn to a close I was a millionaire in imagination. . . .

"At last the family arrived. The carriage stopped just in front of my grubbing machine. I was standing with my hand on the crank with my heart ready to burst with joy, not to mention the condition of my head. But, to my surprise and disappointment, not one member of the family would bestow even a single glance on my machine. As Joe threw the lines over the dashboard and stepped from the carriage I tried to tell him about my wonderful invention, but I was chilled by the reception which the other gave me and the unsympathetic

look on his face caused the words to stick in my throat as he turned towards the house with the peremptory order: 'Ed, put up the team right away.'"

The next day, however, he succeeded in giving his machine a trial, despite his brother's order to the contrary. It worked so well that in the evening when the latter reprimanded him for disobedience, his father broke in, saying: "Never mind, Joe; Ed did more work this afternoon with his grubbing machine than the crew could do in a week without it. You had better hitch up in the morning and go to town and get him everything he wants for it."

The construction of the grubbing machine had many far-reaching effects in the development of his mind and character. It gave him hope and self-reliance, while his revolt against his brother's authority was in itself a turning point in his career. "The child naturally obeys the individual. . . . He begins to be a man in that hour wherein he learns to transfer his allegiance from individuals to principles. . . . In my revolt against my brother's authority I had come to the parting of the ways. Triumph had at last succeeded repeated failures—self-reliance had taken the place of vacillating uncertainty; the consciousness of mental power replaced the abiding conviction of my own stupidity."

The history of the Dullard ends with his sixteenth year, as it was chiefly concerned with the elementary concepts which brought him up out of the darkness. He devotes several chapters to telling how he finally learned to read. In school the reading had been entirely for form and not for content, and had left him with a deep-rooted distaste for books. He made no further attempt to read until his sixteenth year, and then it was through interest in an unfinished story which his brother had been reading aloud to the family. "My imagination had been fired by the story and I asked him to finish it for me, but he paid no attention. The next day I found mother at leisure and begged her to read it for me, but her answer was, 'What interest can it have for you?' I begged my sister next, but she was afraid of being caught reading aloud to the omadhaun. Fortunately the story was nearly finished and the print was large, so I took the book out to the

barn and began to spell it out for myself, studying each letter in turn and pronouncing each syllable. My progress was slow enough, but I managed to finish the story." He read, from that time forth, a number of stories in the same laborious way. "It was reading for content, and not for form, and, in this respect, it was a germ of mental life that was destined to have a large and vigorous growth. . . . My bungling attempts to read without the aid of a teacher at the age of sixteen, as I lay on the haymow and pondered each syllable in turn, had in them something infinitely better than could have been produced by the best achievements along the old lines where the form replaced the substance in the focus of attention."

The experience was not, however, an unmixed blessing, for "I contracted the habit of pronouncing each syllable aloud as my eye rested upon it, and this gradually hardened into a locked synergy between the movements of the eye and the movements of the vocal organs. It was many years before I discovered the evil consequences of that habit and then it was too late to remedy it, so that to this day, if my eye wanders to the last syllable of a word while I am trying to pronounce the first, I stumble hopelessly. The moment that my eye passes from the note that I am singing, the vocal chords refuse to hold the pitch."

Within a year, however, "something to read had become an absolute necessity to me. . . . In the spring of 1879 Mrs. Southworth's 'Ishmael, or In the Depths,' and its sequel, 'Self Raised, or From the Depths,' fell into my hands. . . . The reading of these books marked a new stage in my development. I saw myself reflected in Ishmael; he was a companion in misery. His 'depths,' though different in some respects from mine, were equally deep. Hand in hand with him I climbed, step by step, up out of the gloom into the sunshine of hope. . . . It was possible to come up out of the depths! This was the matter of supreme importance to me. . . . As I closed the book I resolved, with a resolution in which all the energies of my whole being were concentrated, that I would rise from the condition in which I had lived for years. That the ascent would be slow and difficult I did not doubt, but no

difficulty would have daunted me in that moment of exaltation."

Here the record ends. The reader cannot but wish that he had followed the story a little further and given an equally full account of his subsequent development; of his attempts to establish some sort of human relationship with his neighbors—"my attempts to break into society," he called them. Here again were burning humiliations to be lived through.

#### IV

The idea of a religious vocation grew upon him. His confessor encouraged him to study for the priesthood, and even tried to help him in winning over his family, who could see nothing but further failure for him and mortification for themselves in the poor dullard's preposterous ambition. They offered to give him a piece of land which he might cultivate to his own profit, and this money could be set aside to pay for his education for the priesthood. No doubt it was a way of gaining time during which the fancy might pass, but he persevered and the potato patch paid for "private tuition" from a teacher called Haggerty, who made a living traveling from one village to another giving lessons.

His confessor was something of an oddity himself, and perhaps this accounts for so little attention being paid to his support of the dullard's vocation for the priesthood. At any rate, he seems to have had a definite intuition in regard to his penitent's future. On one occasion he told him that he would not only become a priest but would certainly be one of the great teachers of the Church "because of your thirst for fundamental truth."

It was decided that he should consult the Bishop regarding his preparation for the priesthood. In all simplicity the poor fellow called upon the Bishop and offered himself. The latter inquired where he had made his classical studies. "Classical studies?" he faltered. "What are they?" The Bishop hurriedly closed the interview and saw him to the door.

He found out, on inquiring, that he must have three or four years of classical studies before he could even enter the Seminary. Well, he would have them. To the potato patch



was added a sugar field, as recorded in his Day Book under August 25, 1882.

"T. E. Shields invests in cane business this day with the following resources and liabilities:

<i>Resources:</i> —Real estate, 4 acres, presented by J. Shields, Jr.,	
valued at .....	\$400.00
M. B. Shields owes us on a/c .....	50.00
Books on hand valued at .....	
<i>Liabilities:</i> —Balance due to St. Paul Book and Stationery Co.	
Balance due to A. C. Haggerty for tuition .....	12.50
T. E. Shields, net capital .....	5.00

The account is left unbalanced, perhaps because the gap was still too great between the net capital and the sum required for his classical studies.

His family must have helped him at this stage, for on the first of September, 1882, he entered St. Francis College at Milwaukee as a sophomore, where he remained for three years. His studies gave him no great difficulty. Mathematics, in particular, came to him naturally. The problems of geometry stood out from the printed page already solved because of his habit of dealing with memory pictures of actual objects, nor could he ever understand how anyone could find mathematics difficult. Among his notebooks during this period is a compendium of universal history arranged by nations and dates in a chart by which the eye can readily see the chief events of each year all over the world in their relation to each other. During his years at St. Francis' Seminary the sedentary life and the change of environment injured his hitherto robust constitution, and from that time during the rest of his life he suffered from a poor digestion.

It had been his dream to make his theological studies at Louvain, in Belgium, but the opening of the new seminary of St. Thomas Aquinas at St. Paul caused him to renounce his European trip.

At the Seminary of St. Thomas Aquinas he remained for six years, from September, 1885, until March, 1891.

In a letter to a Swedish friend of the old days on the farm he wrote, during his first year at the seminary, an account of his daily interests:

"They feed us better here than at most colleges, in fact it is such board as would be obtained in a two-dollar-a-day hotel.

My chief attention this year is directed to mental philosophy, although we devote four hours a week to "Die Deutsche Sprache" and a few hours to other lighter branches. The same faculties of my mind that produced the grubbing machine are now exercising themselves in the highest planes of human thought, ramping the universe, traversing space, prying into the operations of the multifarious natural forces, following out the workings of the triple principle of life, ascending from created things to the contemplation of the great First Cause. You see I have plenty of room to expand and grow, and there is no fear that I will be reduced to the extremity of Alexander, who sighed for more worlds to conquer. My conquests are conquests of the mind and there is an infinite field at our disposal to explore. The further we advance in our conquests of truth, the fairer, the more enchanting become the fields spread out before us and behind, to the right and to the left, constraining us to cry out: 'It is good for us to be here.'"

"This is the hardest year's studying I have done since I have been going to College," he wrote to a cousin in April, 1886, "and though I still enjoy good health I never needed a rest more than at present."

Under date of April 27, 1888, he writes to another cousin: "The years are rolling rapidly; my five years' classics have gone by, my two years' philosophy slipped by still more rapidly, and now my first year's Theology is almost at an end. The next two or three years will pass away and then my college course will be at an end forever. Instead of being led and guided in the paths of duty I will have to guide others! The very thought frightens me. . . . In a couple of years I may be called upon to act as His ambassador to hundreds of souls, to teach them the truths that He has taught the human race and to warm their hearts with a love corresponding to His own. . . . You at least who know how poorly qualified I am for such a sublime mission, never forget to pray for me that God may open my mind to His truth and inflame my heart with His love that thus I may be able to spread His light and His love among all those who may hereafter be entrusted to my care."

## V

At the seminary he came to be regarded by both the faculty and his fellow students as especially talented and brilliant; indeed, the students would often quote the opinion of Shields as though he had been one of the professors. In contrast, some of the ghosts of his past years would still arise occasionally to haunt him as, for instance, when it first became his turn to read aloud to the other students in the refectory. He opened the book and stumbled through the words, syllable by syllable, burning with shame. He knew that it was a pitiful effort, but he only realized how very bad it was when the professor took the book out of his hand, saying in a loud voice, "Mr. Shields, that is the very worst reading I have ever heard. You will please never read again in this room."

He had much difficulty with his English style, for in the early days he had spoken little and read less. At St. Francis College many of the pupils and professors were foreigners and the English which he learned there was not always idiomatic. In an effort to improve his style he resolved to write out each day at least one thought expressed clearly and in the fewest possible words. At the same time he would try to give expression to his own ideals and principles. This book of Daily Thoughts was begun on January 8, 1887, and it is interesting as a record because of the fact that during the winter of 1921 Dr. Shields happened to come across the old copybook and, while reading it, expressed surprise at finding how many of the ideas which he imagined had come to him in later life were already to be found at that early date springing from the heart of the omadhaun as he was just coming up out of the darkness. Space forbids quoting as fully as we would like, but a few of these thoughts will show the trend of his mind:

"A distinct motive which we keep always before us, and for which we are always striving our best, is what gives power and vitality to our actions and insures the success of whatever we have in hand."

"There is a greater and a higher pleasure in conferring benefits than in receiving them. In conferring good we resemble the Creator; in receiving it we resemble the creature. A good conferred will receive an hundredfold reward. A good received can merit none."

"The priest is the man of hope. The reward of his own life is to

be hoped for in the world to come, else his profession is a sorry one. He is also a man of hope to the masses. He is to better mankind by preaching hope to them, and holding it out to them at all times and everywhere. How can he do so if he has it not himself?"

"Reputation is good only in so far as it may enable us to serve our neighbor and is dangerous in so far as it exposes us to pride. Scarcely anything can render us more unhappy than over-solicitude for our good name, especially when the solicitude springs from pride and self-love."

"We should try to be what we would wish to be thought, but never try to be thought what we are not. What we believe and feel it is cowardly to wish to conceal, and it is a waste of time to try to cover what we are ashamed of. The time would be well spent in removing the cause of concealment."

"Every additional talent, accompanied by due humility, is an additional power in attracting and subduing our fellow-men. But the greater the talent and the less the humility, the more repulsive to them we become, and the less they are influenced by us. Abstain from all injudicious display of talent. An unnecessary display is always injudicious."

"By putting the most favorable interpretation possible on our neighbor's words and actions we will do ourselves no harm, do him good, avoid rash judgments, slander and calumny, and practice charity."

"He who tells us the evil spoken of us is our worst enemy. Kindness and good offices are the best means of vanquishing an opponent. It will invariably win the crowd to our side and shame our opponent into being a faithful friend. This is much easier done when we know not of the evil done us, for in such case we are only too apt to be vanquished by losing temper."

Under February 7 he copies the following sentence of Abraham Lincoln's, which he often quoted in later years:

"No man resolved to make the most of himself can spare time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper and loss of self-control. Yield larger things to which you can show no more than equal right, and yield lesser ones though clearly your own. Better give your path to a dog than be bitten by him in contesting the right. Even killing the dog would not cure the bite."

"What must be borne should be borne manfully. It may sometimes be well to refuse submission to unjust demands, but it is unworthy of

a man to submit to them with a bad grace. Grumbling is self-destruction and never tolerable in a rational being."

"Common sense is the highest spirituality. Go quietly about your own business and leave others to God and their own consciences. When it becomes your duty to interfere, do so, for then it is your business. This course of action will preserve your own peace of mind, and add materially to the peace of the community in which you live."

"To be a successful teacher a man must be learned. His knowledge must have become a part of himself, and then his instructions receive a vitality from him that rivets the attention and develops the powers of the pupil. Mere erudition is dead, and has no more power of instruction than the book itself, and often not as much. Force of character is also a very powerful means in the hands of a teacher."

"Men who would be teachers should first solve each problem that presents itself and then carefully study out the way they reached the solution. The results of our mental labor may be sufficient to such of us as will lead the lives of the solitary. But those of us who would lead others to the same results must know every step in the process by which our mind arrived at the solution."

"If we would win others to think with us we must first place ourselves with them and show them that we understand their position and hold all the truth there is in it. Then we will be able to show them the way to our position. If we commence by thinking with them they will end by thinking with us, whenever the truth is on our side."

"It is the resisting atmosphere which impedes the bird in flying that speeds her on her flight. It is her weight which ties her down to earth that mounts her up on high. It is the trials and temptations which impede our progress home that speed us on our way. It is our lowliness and meekness which tie us down to earth that lift us up to Heaven."

During the year 1888 he published his first book. It was a sort of encyclopedic index or filing system in book form, and, like his other invention, it grew out of his own immediate needs: It was entitled: *"Index Omnium, being a reference book designed for the use of students and professional men on a plan intended to save time and facilitate access to knowledge acquired by reading and study."* The work was divided into two parts: the first was an index, the second a catalogue;



a system of letters and numbers enabled the user to find at once the book, page, and subject, each being arranged under as many headings as there were subjects dealt with. The Index Omnium served its chief purpose in the effect it had upon his own mind, for he found that when he had entered a thought under all the possible headings under which it might be of use, he developed the habit of thinking of each subject in a rich and fecund way and correlating it with everything else he knew. To the Index Omnium he attributes many of the habits of mind which were so evident in later life, particularly in his lectures.

The Index was almost as great a milestone in his career as the grubbing machine. He took a trip to the East to find a publisher, and many were the stories he told in later years of this, his first experience with publishers. He was obliged to return to St. Paul at the end of his vacation without a definite assurance that his masterpiece would be brought out. In the following April, however, he was able to announce to his cousin: "Nims and Knight, of Troy, N. Y., have it in hand. Their offer is pretty fair and I have concluded to accept it. The publishers say it will be a slow job to print it. The work is so accurate that it is somewhat difficult to find workmen capable of doing the printing, at least, so they say. Perhaps the next time I write I will be able to tell you about what date the work will appear on the market." The book, which was to be the salvation of students and busy men of affairs, never went beyond one small edition. Perhaps there were not many among them who had ever felt the need of such a method of study.

A curious illusion took possession of his mind about a year before his ordination. He could no longer question the fact that he had brains, but he was certain that he was devoid of feeling, of imagination, of sympathy. It was true that he read romances and shed tears over the sorrows of the heroine, but he did not connect this with imagination or sympathy. He was nothing but an intellectual machine. How could he be of any service as a priest with so serious a defect? Sympathy was required in the confessional—and he had none. His superior, whom he consulted in his difficulty, advised him to

continue his studies on the ground that he was obviously cut out to be a teacher, and would in all likelihood have little active parochial work to do. It was not until after his ordination that the illusion was dispelled, when his experience in the confessional showed him that he was able to help his penitents chiefly through his power of vivid imagination and warm sympathy.

During the winter preceding his ordination, his health broke down, and indeed his life was despaired of by the physicians, but after the summer vacation he returned to the seminary and was ordained to the Priesthood on March 14, 1891.

## VI

In June of the same year, he was assigned as Curate to the Cathedral of St. Paul, and there he spent fourteen months in the performance of priestly duties. His experience in the ministry whetted his desire for knowledge, and, in September, 1892, led him to St. Mary's Seminary, Baltimore, where he received the degree, Master of Arts. In October, he entered the Johns Hopkins University and took up the course of study which was to prove invaluable for his later career. His research in biology and physiology centered finally upon a problem which, in part, had been solved by Mosso, Lehmann, and others, i.e., the influence exerted by mental activity upon the circulation of the blood. Through an ingenious modification of the plethysmograph, Shields obtained more accurate results than any of his predecessors, and embodied them in the dissertation which he submitted for the Doctorate of Philosophy under the title: "Effect of Odors and Mental Work on the Blood Flow." He received the Doctor's degree in June, 1895.

The St. Paul Seminary had been opened in 1894. Its curriculum included, besides the usual courses in philosophy and theology, a serious study of the natural sciences. For this line of work, Dr. Shields was well fitted, and, quite properly, the organization of the biological department, together with the equipment of its laboratory, was entrusted to him. His power as a teacher was quickly recognized, both by his students and by his fellow professors. Their discussion of scientific and philosophical problems had a stimulating effect. The new Seminary at once took high rank among our institutions for

the training of the clergy, and Dr. Shields was recognized as an authority in his chosen field. The Minnesota Academy of Medicine elected him to honorary membership, and other associations, especially those which were interested in education, welcomed him to their discussions. He thus became prominent in Catholic circles and in the larger sphere of scientific activity as a man of wide knowledge and deep culture, an independent thinker who saw in religion the surest safeguard of intellectual freedom. He was now far removed from the dullard stage; and doubtless he looked with different eyes, and surely with different feelings, upon the fields around Mendota.

Another sphere of activity was opened to Dr. Shields when, in 1898, he was assigned to parochial duties at St. Joseph's Church in the city of St. Paul. His experience there brought him into closer contact with the people and afforded him abundant opportunity of applying, in the highest of practical forms, that knowledge of the human mind which he had gained through long observation and study. As a preacher, he soon won distinction by the forcefulness of his exposition in which he followed the method exemplified by Christ. As a spiritual director, he exerted an influence for good which widened to all classes of the people and gave him new insight into the workings of the soul.

Dr. Shields had always been keenly interested in the Catholic University and its development. During the first six years of its existence (1889-1895) it had functioned as a school of theology. In 1895, the year in which he completed his studies in Baltimore, the University entered upon a new phase by the establishment of the Schools of Philosophy and Social Science. The appointment of professors was no easy task. For the Departments of Biology and Psychology, few competent men were available. Among these, Dr. Shields headed the list. He came to the University in 1902 as Instructor in Physiological Psychology, and took up again the line of investigation which he had begun at the Johns Hopkins University seven years previous. He was promoted to the rank of Associate Professor in 1905, and to that of Professor of Psychology and Education in 1909.

In the meantime, Trinity College had been established for

the higher education of women. From the beginning it had numbered among its teachers several instructors in the University. To this staff Dr. Shields was added in 1904. He organized the Department of Education and for seventeen years assisted in the development of the College by his courses of instruction and his practical suggestions.

His contributions to the science of education had already been recognized; and in 1908 he had received from Manhattan College the honorary degree of Doctor of Laws. That his mind was turning more and more decidedly toward educational problems is evident from the "Notes on Education" which he contributed to the *Catholic University Bulletin* from 1907 to 1910. In these "Notes" he deals, first of all, with the teaching of religion and around it he groups the courses of instruction in other subjects. Meantime he had published (1907) "The Education of Our Girls." As Cardinal Gibbons states, in the Preface to this volume: "The simplest justice, no less than educational wisdom, requires that the good-will and enthusiasm of our teachers should be recognized by those who are charged with the work of Catholic higher education; and it is therefore gratifying to note that this recognition, in a very helpful form, comes from a professor in the Catholic University, and from one who is thoroughly acquainted with the needs and possibilities of our schools. As this volume is a proof of the interest which is taken at the University in all the departments of our educational system, it will doubtless turn the minds of our teachers toward the University as a source of information and direction."

The "Notes on Education" were read with interest by our teachers. They realized that the University was concerned for their welfare and ready to help them by providing information on the subjects which were most closely related to their work. Accordingly, Dr. Shields decided that the time was come to begin the publication of a review; and the first number of the CATHOLIC EDUCATIONAL REVIEW appeared in January, 1911. It was a step toward the fulfillment of the Cardinal's prediction; it turned the minds of our teachers toward the University.

A further step was taken in the establishment of the Sum-

mer School which opened its courses in 1911. Dr. Shields was appointed as Dean, a position which he held to the close of his life. The first session of the School was attended by Sisters from all parts of the country. This was sufficient to prove both the need of the School and the eagerness of the Sisters to profit by the facilities which the University offered.

It led, however, to another phase of development which, though long desired by Dr. Shields, had not been fully anticipated. The students of the Summer School, at the close of the first session, asked why the work should not be continued throughout the year. The reply was given in the establishment of the Sisters College, October, 1911.

In a single year, three new spheres of activity had been opened, all related and directed to a common purpose, yet sufficiently distinct to lay, each in its own measure, a special responsibility upon the Editor and Dean. They served, however, as a stimulus to further activity. For the publication of his own volumes and of the text-books which his colleagues were preparing, he organized the Catholic Education Press. This, as he planned it, was to assist the schools by providing, at a minimum expense, the books in which his method of teaching was applied to the various school subjects. A more important result would be the coordination, by practical means, of our schools and colleges with the University, and the building up of a really unified system.

With the same end in view, he took an active part in the affiliation, or accrediting, of Catholic high schools and colleges to the University. He regarded affiliation as the best means of raising the standards of education and of securing such uniformity as was desirable. It would also bring about a solidarity of thought and purpose among our teachers and stimulate them to constant improvement. He thus anticipated in action the words of the Pastoral Letter: "As the process of affiliation is extended to our high schools, it benefits them and also provides a better class of students for our colleges. In keeping, then, with the aims of its founders, the University exists for the good and the service of all our schools. Through them and through their teachers, it returns with interest the generous support of our clergy and laity."

His various occupations left Dr. Shields but little time for



rest. Such journeys as he took were usually taken with reluctance and only when duty or the interests of his absorbing work made it necessary for him to travel. In 1913, however, he visited the continent of Europe and returned with fresh ardor to his tasks.

Apparently, he was in the best of health. He continued his class-work in the University, the Sisters College, and Trinity College. As the Sisters College developed, its administration laid new burdens upon him. Early in the summer of 1920 he secured an additional tract of fifty acres adjoining the original purchase; this was his last financial transaction on a large scale.

In the autumn of 1920 he undertook, with Mrs. Justine B. Ward, the construction of a building near his own home, which was destined at her death to become a central hall of music for the Sisters College. He had felt all along that art and music should have a prominent part in education and he had included these subjects among the germinal elements of his course in religion. The method of teaching music introduced by Mrs. Ward was in accordance with his whole system of education, and he decided to make it a part of the training which he offered the Sisters.

To the Hall of Music he devoted every available moment of his time. He saw the laying of its foundations, and, in part, the construction of its walls. Before it had proceeded very far, illness confined him to his study, and from its windows he watched the progress of the building during the closing days of his life.

Foreseeing the outcome of the disease which for a year or more had preyed upon his strength, he made due provision for the disposal of his property. By his will, his estate, with the exception of some minor bequests, is left to the Catholic Sisters College.

# **EXPRESSIONS OF SYMPATHY**



The death of Doctor Shields called forth numerous expressions of regard and of sympathy with the University. Messages were received by telegram or letter from members of the Hierarchy, religious communities and individuals who as friends or former students had learned to value the man and teacher.

APOSTOLIC DELEGATION,  
WASHINGTON, D. C., 16 Febbrajo, 1921.

ECCELLENZA REVMA:

La scomparsa del Rev. Dr. Tomaso E. Shields segna una gravissima perdita non solamente per cotesta Università, della quale fu per tanti anni illustre professore, ma altresì pel l'educazione Cattolica, della quale era abile campione.

Mentre prego Dio di concedere al Suo fedele Ministro il meritato guiderdone, presento a Vostra Eccellenza e, per mezzo di Lei, all'Università Cattolica, ch'Ella regge con tanto senno e successo, le mie più vive condoglianze.

Con sensi di affettuosa venerazione, mi creda  
Di V. E. Revma

Devmo Servo  
GIOVANNI BONZANO.

A Sua Eccellenza Revma  
MONSIGNOR TOMASO SHAHAN,  
*Vescovo di Germanicopolì,*  
*Rettore dell'Università Cattolica, Washington, D. C.*

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ARCHBISHOP'S RESIDENCE,  
MILWAUKEE, WIS., February 16, 1921.

RT. REV. AND DEAR BISHOP SHAHAN:

I regret very much that it will be impossible for me to come to the funeral of our dear lamented Dr. Shields.

It was a most painful surprise to me as it undoubtedly will be to thousands of others, to hear of his unexpected demise. It is quite a loss to the University and to the Church in the United States. He was doing quite a remarkable work for the advance and development of education in our Catholic schools, both elementary and higher.

May the Lord richly reward him for all that he has done for His honor and His holy church.

With kindest regards  
Sincerely yours.

S. G. MESSMER.

CINCINNATI, OHIO.

Regret to learn of death of Dr. Shields. Sisters College has lost one of its greatest friends and enthusiastic workers. Impossible for me to attend the funeral.

ARCHBISHOP MOELLER.

PHILADELPHIA, PA.

Sincere sympathy in your loss; regret inability to attend funeral.

ARCHBISHOP DOUGHERTY.

OKLAHOMA CITY, OKLA.

Sympathy and prayers.

BISHOP MEERSCHAERT.

OGDENSBURG, N. Y.

Regret exceedingly death of Shields; sorry cannot attend funeral.

BISHOP GABRIELS.

WHEELING W. VA.

Heartfelt sympathy to yourself and faculty and relatives of Dr. Shields in the heavy loss you have sustained. I deeply regret my inability to assist at funeral obsequies.

BISHOP DONOHUE.

SACRAMENTO, CALIF.

Very sorry to hear of death of Dr. Shields.

BISHOP GRACE.

PITTSBURG, PA.

Dr. Shields's death serious loss to University and education in this country; a strong pillar of the Sisters College has fallen.

BISHOP CANEVIN.

HELENA, MONT.

Accept our sincerest sympathy in the death of Dr. Shields. We regret this loss very keenly as the Church in America has lost one of its ablest educators who unsparingly sacrificed himself in the cause of Christian education.

BISHOP CARROLL.

ROCHESTER, N. Y.

In the absence of Bishop Hickey, who has gone south owing to ill health, I beg to offer in his name our sincere sympathy to you and your college in your great loss.

JOHN M. SELLINGER, *Secretary.*

---

DAVENPORT, IA.

Regret death Dr. Shields; he is a loss to University.

BISHOP DAVIS.

---

INDIANAPOLIS, IND.

Regret exceedingly to hear of Dr. Shields's death; sorry I cannot attend funeral.

BISHOP CHATREAND.

---

ALTOONA, PA.

I sincerely regret to hear of the death of Dr. Shields; his departure is a great loss to Catholic education. I am sorry my engagements will not permit me to assist at the funeral.

BISHOP MCCORT.

---

CHARLESTON, S. C.

The death of Dr. Shields causes sincere regret to myself and the Sisters who have benefited so much by his unselfish zeal. I regret I cannot attend funeral; shall offer Mass.

BISHOP RUSSELL.

---

SIoux CITY, IOWA.

I sympathize with University in great loss sustained by death of Dr. Shields.

BISHOP HEELAN.

---

BOISE, IDAHO.

Your message announcing death of Dr. Shields deeply grieves me. His death is a distinctive loss not only to your University but to all interested in higher Christian education. You have my sympathy; he, my prayers.

BISHOP GORMAN.

---

ALBANY, N. Y.

Sympathize with you; great loss to University and Catholic education; sorry cannot attend funeral.

BISHOP GIBBONS.

---

HARRISBURG, PA., *February 15, 1921.*

I was shocked when I received the news of the death of Dr. Shields. Though I knew he was in poor health I had no thought that he was in serious danger.

I offer to you my deep sympathy. The University in his death

sustains a heavy loss as does Catholic education in America. When the history of Catholic education is written the historian will accord a high place in his annals to Dr. Shields.

Again assuring you of my sympathy and regretting that I shall not be present to honor his memory on Friday,

I am, sincerely yours,

PHILIP R. McDEVITT, *Bishop of Harrisburg.*

---

BISHOP'S HOUSE,

DENVER, COLO., *February 16, 1921.*

I am pained to get the news of the untimely death of Doctor Shields. I am truly sorry that the world has lost so valuable a servant, one who knew how to serve the world best: by education.

To you and his fellow professors of the University, who will miss him, I extend sympathy and to him, who can work no more with us, prayer and sacrifice.

Fraternally yours,

J. HENRY TIHEN, *Bishop of Denver.*

---

LOS ANGELES, CALIF., *February 17, 1921.*

On my return from a confirmation tour, I found your telegram advising me of the death of Dr. Shields.

To you and to all the faculty I send my deepest sympathy. Dr. Shields was a tower of strength to the University, and by his zeal commended himself as dean of the Sisters College. He entered so fully into the life of the University as to become, like a few more of you, a real part of it. Someone will succeed Dr. Shields. It will be hard to find one to take his place.

With kind regards, I am,

Very devotedly yours,

JOHN J. CANTWELL,

*Bishop of Monterey and Los Angeles.*

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ST. MARY'S CATHEDRAL,

GALVESTON, TEX., *February 17, 1921.*

I am sorry for the death of Rev. Doctor Shields.

He will be a loss to the University, and to Catholic education throughout the country.

May his soul rest in peace.

Yours Faithfully in Christ,

C. E. BYRNE,

*Bishop of Galveston.*



THE CATHEDRAL RECTORY, NEW YORK, N. Y.,  
460 Madison Avenue, *February 21, 1921.*

With the greatest regret, we heard the other day of Doctor Shields' death. We all loved him personally for his piety, zeal, and nobility of heart. Besides, for years he was a priceless asset of the University. No one had the interest of your great institution more dearly than he; and no one sacrificed more of his time, brain and heart. We prayed for him in the Cathedral yesterday.

Yours always sincerely in Christ,

M. J. LAVELLE.

---

JEFFERSON COLLEGE, CONVENT P. O., LA., *February 19, 1921.*

I am visiting our houses of Louisiana, and through the Catholic Press I hear of Doctor Shields' death. I am deeply grieved over it, knowing the important place this good priest and able Professor and educator occupied at the Catholic University. His death will be a great loss for the Institution. May I ask you, Right Reverend Bishop, to accept my heartfelt feelings of condolence and sympathy and the assurance that we shall remember in our prayers and suffrages the dear Doctor's soul.

Yours respectfully and sincerely in J.M.J.

H. DE LACHAPELLE, *Provincial S. M.*

---

COLUMBUS, OHIO, *February 17, 1921.*

It was with very deep regret that I learned of the death of Doctor Shields. He has sacrificed his life for Catholic education and his death will be deeply deplored by the Sisters of all the Religious Communities teaching in the schools of our country.

With kindest regards and best wishes, I am,

Faithfully yours in Christ,

FRANCIS W. HOWARD.

---

SUPERINTENDENT OF CATHOLIC SCHOOLS,  
749 LINWOOD ST., BROOKLYN, N. Y., *February 16, 1921.*

It pained me to learn the news of Doctor Shields' death. It is a great loss to the cause of Catholic education. He shall receive a place in my Masses and prayers.

Respectfully yours,

Jos. V. S. McCLANCY.

---

NEW YORK, N. Y., 23 East 41st St., *February 24, 1921.*

Let me express my sympathy with you and the University in the death of good Doctor Shields. He did so much in a most unassuming manner whilst he was with us, that one can imagine him now, with

his greater power, doing for the University what he could only dream of here.

I shall always treasure it as one of my pleasantest memories that I met him when last in Washington, and found him, as usual, so thoughtful and attentive, in spite of the fact that he was suffering so much. Few men would have clung to his arduous tasks so tenaciously as he did up to the end.

Respectfully yours in Christ,

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JOHN J. WYNNE, S.J.

SAN FRANCISCO, CALIF.

Sincere sympathy.

---

R. HUNT.

ALBANY, N. Y.

Deepest condolence for you all in your great loss.

---

J. A. DUNNEY.

BRIGHTON, MASS.

Telegram received, will attend Father Shields' funeral Friday morning.

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JOSEPH B. TRACEY.

BUFFALO, N. Y.

Permit me to tender my heartfelt sympathy to yourself and the University in the great loss sustained by the death of Doctor Shields.

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REV. F. T. KANALEY.

WINNIPEG, MANITOBA.

The death of Doctor Shields is a great loss to University and Catholic education. We mourn with you who will miss him most.

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BROTHER JOHN A. WALDEON.

MILWAUKEE, WIS.

Your Lordship: The Alumni Association of St. Francis Seminary shares in the general sorrow attending the death of Dr. Thomas E. Shields and in a more intimate way mourns his loss as that of a respected and devoted fellow member. Through your Lordship we wish to inform the Faculty of the Catholic University that a solemn requiem Mass for the repose of his soul will be offered next Monday, February 21, by the Rt. Rev. President of the Association, Monsignor Joseph Rainer.

Respectfully yours in Christ,

GEORGE C. EILERS, *Secretary.*

PHILADELPHIA, PA.

Please accept my deepest sympathy; the University has met a great loss in the death of Doctor Shields. Regret I cannot attend funeral as I go with our Archbishop to New York Saturday Morning.

JAMES J. RYAN.

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WESTPOINT, NEBR.

My sympathy for the loss of the great educator, Doctor Shields.

JOSEPH RUSING.

---

NEW YORK CITY.

What a great loss Doctor Shields' death will be to all of us. I am extremely sorry that it is impossible for me to attend funeral.

GENEVIEVE BRADY.

---

LAKEWOOD, N. J.

Regret exceedingly to learn of death of Doctor Shields; sorry cannot attend funeral.

L. C. RITCHIE.

---

PHILADELPHIA, PA., *February 16, 1921.*

The death of Doctor Shields comes as a shock, for I had thought from his recent correspondence that he had quite recovered his health. His loss to the Sisters College is irreparable.

Faithfully yours,

WALTER GEORGE SMITH.

---

NEW YORK, N. Y., *February 15, 1921.*

I have just received your telegram this afternoon, stating that Doctor Shields died last night. I am very sorry to hear this, and regret that I cannot attend the funeral. I am called away to New Orleans, because of illness in my family.

Please extend my sincere regrets to the Sisters of the College, with whom I sympathize in their loss.

Sincerely yours,

JOHN G. AGAR.

---

ALBANY, N. Y., *February 20, 1921.*

I want to thank you for telegraphing me the news of Doctor Shields' death. You have my heartiest sympathy, because I know what a loss he will be and how fond you were of him. I would have gone to Washington for his funeral, only that it was impossible to leave town as I had a benefit lecture on, for our Catholic League. With every kind wish, I am

Respectfully,

MARGARET B. FARRELL.

TRINITY COLLEGE,  
WASHINGTON, D. C., *February 15, 1921.*

The death of Doctor Shields is a great loss to us all, and particularly so to you. He was so identified with the University and all its interests that I do not know how you can supply his place. All the Sisters join me in deep sympathy and in prayers for the repose of his soul, and for the continuation of his work for God's glory.

We owe constant remembrance at the altar on our own account, for Trinity has lost a good friend, who was faithful to us for sixteen years. May he have the reward of it now, the triple reward of the holy priest, the great teacher, the faithful friend. May he rest in peace.

In union of prayers, I am,

Sincerely yours in Christ,

SISTER RAPHAEL, S.N.D.

DALLAS, TEXAS.

We offer Holy Communion for Doctor Shields Friday; prayerful sympathy.

URSULINES OF DALLAS.

MORRISTOWN, N. J.

Sincere sympathy for the loss of Very Reverend Doctor Shields.

MOTHER M. CECILIA,  
COLLEGE OF ST. ELIZABETH.

LORETTO, KY.

Heartfelt sympathy on death of Doctor Shields; prayers for repose of his soul.

SISTERS OF LORETTO AT THE FOOT OF THE CROSS.

CHICAGO, ILL.

The Sisters of Charity of the Blessed Virgin Mary extend to Bishop Shahan and Catholic University their deepest sympathy in the loss of the distinguished Doctor Shields.

MOTHER MARY ISABELLA.

SOUTH BEND, IND.

Announcement of the death of our dear friend Doctor Shields just received; deepest regret for the loss to the Catholic University and Catholic education and profound and prayerful sympathy to you from the Sisters of the Holy Cross.

MOTHER BETTINA.

CONCORDIA, KANSAS.

We are deeply grieved on learning of the death of Doctor Shields; in deep sympathy with you and the University.

MOTHER ANTOINETTE AND SISTER LOUISE.

ST. LOUIS, MO.

Sincere sympathy for the loss the Catholic University has sustained in the death of Doctor Shields. The Sisters College in particular mourns a true and interested friend. May he rest in peace.

SISTERS OF ST. JOSEPH OF CARONDELET.

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SILLERY, QUEBEC, *February 20, 1921.*

The Religious of Jesus and Mary tender sincere sympathy to the Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University, and offer heartfelt prayers to the memory of one who labored so earnestly for the highest ideals of Christianity and for the great work of Catholic education.

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CLEVELAND, OHIO.

Profound sympathy of the Ursulines of Cleveland to the Faculty of the Catholic University.

MOTHER MERCEDES, *Superior.*

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SAN ANTONIO, TEXAS.

The Sisters of Divine Providence of San Antonio wish to express their deep sorrow at the loss the Catholic University and especially the Sisters College has sustained in departure from this life of Doctor Shields. He is not dead for he will live long in the works for which he sacrificed his life. Our congregation is stronger through his influence. Requiem High Mass will be said for him in our chapel tomorrow.

MOTHER M. FLORENCE.

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BRIGHTON, MASS.

Sympathy and prayers of the Sisters of Saint Josephs of Boston, Mass., on the death of the Reverend Thomas E. Shields.

MOTHER MARY BOGGIA.

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The letters that follow, with a few exceptions, were addressed to the Right Reverend Thomas J. Shahan, D.D., Rector of the University.

MARYWOOD COLLEGE,

SCRANTON, PA., *February 15, 1921.*

The many members of our order of the Immaculate Heart of Mary who have been influenced directly and indirectly by the noble Doctor Shields, assure you of their prayers for the repose of his soul and express deep sympathy in this loss which they feel is a personal one for you.

SISTER M. JANE DE CHANTAL.

ST. JOSEPH'S ACADEMY,  
JACKSONVILLE, FLORIDA, *February 16, 1921.*

The sad news of the death of Doctor Shields has just reached us this morning, and we wish to extend our sympathy to you and to the other members of the Faculty of the Sisters College and to assure you of the prayers of this community for one who devoted his time, energy and life, to further the interests of the Sisters for the benefit of Christian education. May he rest in peace, is the prayer of,

Yours sincerely in J. C.,

SISTERS OF ST. JOSEPH.  
Per S. THERESA JOSEPH.

---

MT. ST. MARY-ON-THE HUDSON,  
NEWBURGH, NEW YORK, *February 17, 1921.*

May we express to you and to the members of the faculty of the University our deep sympathy for the great loss you have suffered in the death of Doctor Shields? We realize keenly the debt which Catholic education owes to him and the loss the great cause suffers through his death.

Very respectfully yours,

MOTHER M. ANTONILLA, O.S.D.

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ST. JOSEPH CONVENT, MOUNT CARMEL,  
DUBUQUE, IOWA, *February 17, 1921.*

It is with deepest sorrow that we have heard of the death of the Dean of the Sisters College, Very Reverend Doctor Shields. We need not tell you how sincerely we sympathize with you in the loss of this devoted priest to whom every interest of the University was dear.

In the departure of Doctor Shields the American teaching sisterhoods have lost a friend and benefactor who understood their needs and who spared neither labor nor sacrifice to aid them in their efforts for the advancement of Christian education. May God be good to the generous Dean of Sisters College and grant eternal rest and peace to his noble soul.

SISTERS OF CHARITY OF THE BLESSED VIRGIN MARY,  
SISTER MARY CRESCENTIA, *Secretary.*

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ST. JOSEPH'S CONVENT,  
WHEELING, WEST VA., *February 18, 1921.*

It is with a heart full of sorrow that I am asking you to accept my sincere sympathy in the death of dear Doctor Shields, so loyal, so generous, and self-sacrificing.

SISTER M. ANTHONY.

## ST. AGNES CONVENT,

FOND DU LAC, WISCONSIN, *February 19, 1921.*

With feelings of deep sorrow we received the sad message of the death of our great Doctor Shields. Realizing the inexpressible loss which his death means to the Catholic University and to the Catholic Sisters College in particular, we offer you our sincerest condolence. It was in the interests of the latter institution, so dear to his priestly heart, that he sacrificed his precious time and strength.

Although visibly absent we may confidently hope that by his intercession before the throne of God, he will continue to aid the noble cause. His memory will ever live in the hearts of the Sisters in grateful prayer.

MOTHER M. MARCELLA, C.S.A., *Supr. Gen.*

## ACADEMY OF THE VISITATION,

DE SALES HEIGHTS, DUBUQUE, IOWA, *February 20, 1921.*

With sincerest grief we read the press notices relating to the death of Doctor Shields, to whom Catholic education in the United States, and particularly the Catholic Sisterhoods, owe such a debt of gratitude.

The eternal truth has promised that "Those who instruct others unto justice will shine as stars for all eternity," so we have every reason to hope that this zealous priest, this indefatigable worker in the cause of religious education, will shine as a star of the first magnitude, in the heavenly constellation of the Saints. Our Community offered a general Holy Communion for the repose of the soul of Doctor Shields. Requiescat in pace!

SISTER MARY BERNARDINA MCQUILLAN, *Superior,*  
AND SISTERS OF THE VISITATION.

## MOUNT ST. JOSEPH CONVENT,

CHESTNUT HILL, PHILADELPHIA, PA., *February 20, 1921.*

Permit us to express to you our sincere and deep grief on the loss to you in the death of our venerated Doctor Shields. There are some debts that must be unpayable, and those we believe our dear Lord who has assumed all our debts, will pay to the full for his poor creatures in answer to their plea. Feeling our inability to make any worthy return to Doctor Shields, we have turned to our Lord to implore Him to reward His noble servant, whose life was given for the cause of the Church and of Catholic education. Doctor Shields builded better than he knew, for in thousands of religious hearts his words and example raised shrines more beautiful than any material temple. Communities could tell you of even the external impress he made on their members' lives, and of the ideals implanted in hearts as to the sanctity and sublimity of the religious teachers' vocation; ideals they saw realized in his own continuous striving for the best.

Doctor Shields's death has left a gap in the ranks of the Professors



in the Sisters College which it will be hard to fill. Those religious who have studied under him may well congratulate themselves on their blessed opportunities and experience.

We shall have Mass said for him, and the Community has already offered our grateful suffrages.

To yourself, dear Bishop, and to all the Doctor's colaborers in the University's hallowed field, we offer our sympathy, for he was but one of a family bound together to labor for the uplifting and glorification of God's kingdom. He will not cease his cooperation now, yet one longs for "the touch of a vanished hand, for the sound of a voice that is still."

With the highest regard, we are, dear Bishop,

Faithfully yours in Christ,

SISTERS OF ST. JOSEPH,  
MOTHER MARY JAMES, *Superior General.*

HOCHELAGA, P. Q., *February 20, 1921.*

The Superior General and the Sisters of the Holy Names of Jesus and Mary learn with a real regret that the Very Reverend Doctor T. E. Shields has been called away from the task he so effectively made the work of his life. While deploring his loss to Catholic education, everywhere, they offer with sincere sympathy the assurance of prayer for the repose of the soul.

SUPERIOR GENERAL AND SISTERS OF THE HOLY NAMES  
OF JESUS AND MARY.

OUR LADY OF ANGELS,  
GLEN RIDDLE, PA., *February 20, 1921.*

At the passing of Doctor Shields, we, the Sisters of St. Francis, greatly desire to offer our note of condolence to you and the faculty of the Sisters College.

We are not unmindful of the great work that Doctor Shields has done for the cause of Catholic Education in the United States and for the advancement of our teachers. May Christ the Great Teacher reward him with an everlasting crown.

Assuring you that the Community has prayed for our deceased Father and Friend and will continue to do so,

SISTER M. EBERHARDA AND COMPANIONS.

CINCINNATI, OHIO, *February 20, 1921.*

The announcement of the death of our revered Doctor Shields reached us last Friday.

We were indeed surprised and sorry to hear of the departure of one whose life was so intimately linked with and so entirely devoted to all that concerns Catholic education. We feel that not only the Catholic

University of America, but that all Catholic educators have suffered a great loss in the death of Doctor Shields.

We sympathize especially with you, dear Bishop, and with all the members of the faculty of the University.

SISTERS OF MERCY.

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INCARNATE WORD CONVENT, SAN ANTONIO, TEXAS, *February, 21, 1921.*

It was with profound sorrow that we learned of the death of Very Reverend Doctor Shields, and we now hasten to offer to you and his bereaved associates of the Catholic University, an expression of heartfelt condolence.

The loss of Doctor Shields to the cause of Catholic education in which he labored so strenuously and so successfully, is indeed a cause of deep regret.

The University, but especially the Sisters College, will miss the dear departed; and our Sisters who had the privilege of knowing him and of being acquainted with his invaluable services as friend and instructor, feel keenly his loss to themselves and to that honored and sacred institution.

United with this feeling is the consoling thought that Doctor Shields has taken possession of his heavenly inheritance in the abode of eternal peace and rest, where he will receive the reward of his arduous labors from the Master he served so well.

With renewed sentiments of sincere condolence; and assuring you of a grateful and prayerful remembrance of the beloved deceased, we are,

In truest sympathy,

MOTHER MARY JOHN, *Superior General, and Community.*

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CONVENT OF THE HOLY NAMES,  
ALBANY, N. Y., *February 22, 1921.*

The announcement that Rev. Doctor Shields, a devoted friend and benefactor of Sisters in America, had passed away, caused us very deep sorrow. Please to accept, therefore, the prayerful sympathy of the Sisters of the Holy Names, New York Province, in this great loss Catholic education has sustained, and in a trial, that we feel is, Right Reverend Bishop, personally your own.

MOTHER MARY OF LOURDES, *Provincial Superior.*

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VILLA MARIA,  
WEST CHESTER, PA., *February 23, 1921.*

The Sisters Servants of the Immaculate Heart of Mary express deep sympathy for the loss of Very Rev. Doctor Thomas E. Shields, whose name will ever be associated with Catholic education in our country.

He is entitled by his noble work for the Sisters College to a most

grateful remembrance in our prayers, which we lovingly offer for the repose of his great soul.

Very sincerely yours in the Immaculate Heart of Mary,

MOTHER MARY JAMES.

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CONVENT OF MARY IMMACULATE,  
HARTFORD, CONN., *February 23, 1921.*

As founder and Dean of the Sisters College, Doctor Shields held a unique place in the hearts and minds of the Catholic educational Sisterhoods of this country, and his passing away from their midst, at this particular time which marks a crisis in the history of education on this side of the Atlantic, is a subject of poignant grief, of sincere and deep regret. It brings forcibly to our minds all we owe to this truly great man, the loyal son of Holy Church, the eminent Educator, the Father and the Friend of the Sister-Students.

May he rest from his labors and reap the fruit of them in that "Better Land," towards which he ever endeavored to direct our best and noblest aspirations.

We have prayed for the repose of his precious soul and we still shall do so, a sacred debt of gratitude to the revered dead.

MOTHER JOSEPHINE, *Sisters of St. Joseph.*

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ST. JOSEPH'S ACADEMY,  
ST. AUGUSTINE, FLA., *February 24, 1921.*

We humbly beg to offer our sympathy in this great loss that the Sisters College has sustained in the death of Doctor Shields.

Those of us who have attended the Summer School know how he will be missed, and we share in the grief that has come to you in the loss of your friend and helper.

That the dear Lord may aid you, and grant to his soul eternal rest, is the prayer of

THE SISTERS OF ST. JOSEPH.

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MT. ST. MARY'S ACADEMY,  
OKLAHOMA CITY, OKLA., *February 24, 1921.*

We desire to extend our sympathy to the Catholic University on the loss sustained through the death of Rev. Dr. Thomas E. Shields.

He will be held in grateful remembrance by the Sisters College and the Summer School as the enthusiastic promoter of higher education of religious women. By his untiring efforts and zeal a wide field has been opened for the Sister-student, who, by increasing her own efficiency, has raised the standard of Catholic education in every State of the Union.

On Doctor Shields and his co-laborers, every Religious who was for-

tunate enough to embrace the opportunity afforded by the Catholic University, begs God to look with especial favor.

It is our prayer that Doctor Shields may now enjoy the fruit of his well-won rest, and help by his intercession the cause so dear to him on earth.

MOTHER M. ALOYSIUS, *Sisters of Mercy.*

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ST. JOSEPH'S ACADEMY,  
OTTUMWA, IOWA, *February 25, 1921.*

With profound sorrow we read the announcement of the death of the Very Rev. Doctor T. E. Shields.

We wish to extend to your Lordship our sympathy and condolence in the loss which the Catholic University, and especially the Catholic Sisters College, has sustained in the death of this great and good priest.

The teaching Sisterhoods throughout the country will ever remain his debtors.

Our Sisters and students will offer the Holy Mass, Holy Communion, and earnest supplications for the repose of his soul.

MOTHER M. VINCENT, *Sisters of the Humility of Mary.*

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ST. SCHOLASTICA'S CONVENT,  
MANCHESTER, N. H., *February 26, 1921.*

Please permit us the liberty of tendering you our deep and most heartfelt sympathy in the loss of our good Doctor Shields. We were all pained last summer, to see how greatly his health had declined, yet we hoped and prayed that the Divine Master would spare him to us for many years to carry on the grand and noble work to which he so zealously devoted himself. The news of his death came as a great shock to us all. We feel that in the death of Doctor Shields we have lost a most sincere friend, a noble, self-sacrificing leader, whose lofty ideals and boundless zeal have fired with unlimited enthusiasm and inspiration the many Sisters whose privilege it was to listen to his lectures.

We earnestly trust that he is even now enjoying the reward of his many years of arduous labor and self-sacrifice. We shall endeavor to prove our heartfelt appreciation of all he has done in our behalf, by oft-repeated mementoes in our humble prayers.

BENEDICTINE SISTERS.

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THE CONVENT,  
466 Prospect St., FALL RIVER, MASS., *February 27, 1921.*

Reverend Mother Provincial and Sisters of the Holy Union of the Sacred Heart convey to you their most heartfelt sympathy in the loss sustained by the death of Rev. Doctor Shields. R.I.P.

REVEREND MOTHER PROVINCIAL AND SISTERS OF THE HOLY UNION  
OF THE SACRED HEART.

CONVENT OF THE HOLY NAMES,  
OAKLAND, CALIF., *February 28, 1921.*

I come to offer you this expression of our sincere regret for your personal loss, and the loss to the Catholic world, of the eminent educator, Doctor Thomas Shields.

His progressive mind was so intensely interested in every phase of university work that we may well believe you will sadly miss the great friend and co-laborer.

Although his broad spirit will live on in what he has done, yet the personal direction of the great leader will be wanting.

We desire to express to you, therefore, our condolence on this deplorable loss, and the assurance of community prayer for the eternal repose of his great soul, this Father and Friend to all religious communities.

In deepest sympathy,

SISTER MARY REDEMPTA, *Superior.*

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ST. MARY'S ACADEMY, C. N. D.,  
PROVIDENCE, R. I., *February 28, 1921.*

It was a shock and a great sorrow to me to learn yesterday, from the *Providence Visitor*, that our kind, devoted Doctor Shields had passed away.

His absence will be keenly felt by his co-laborers at the University and particularly at the Sisters College, the students of which institution will mourn in him an enlightened Founder, staunch defender, kind helper, true friend.

May God in his mercy show mercy to his soul and admit him soon to the perfect light of heaven.

SISTER ST. IGNATIUS, C. N. D., *Superior.*

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ST. WALBURG'S CONVENT,  
ELIZABETH, N. J., *February 28, 1921.*

The going home of dear Doctor Shields is keenly felt by our Community to whom he has been an inspiration since the first Summer School opened for the Sisters at the Catholic University of America.

We pray that the good Master extend a most welcome and well-earned embrace to his beloved son, Doctor Shields.

MOTHER REGINA, *Benedictine Sisters.*

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Mother Theodore and the Ursuline Community of Louisville extend sympathy to the Right Reverend Bishop and to the Faculty of the Catholic University in the sorrow caused by the death of the Very Reverend Doctor Thomas Shields and pray for the speedy repose of his soul.

SAINT MARY'S COLLEGE,

MONROE, MICH., *March 1, 1921.*

Only a word to express regret, and deep sympathy for you, in the untimely death of the Very Reverend T. E. Shields, and the great loss sustained by the University. During his visit to St. Mary's the Sisters learned to know and esteem him and since then have found his writings a source of information and inspiration. They recognized his unparalleled interest in the Sisters College and fear that the death of Doctor Shields was hastened by his unremitting labors.

Assuring you of many prayers for the repose of the soul of this true friend of Religious, I remain,

Yours sincerely,

MOTHER M. DOMITILLA.

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CONVENT OF JESUS AND MARY,  
399 VIA FLAMINIA, ROME.

I beg to thank you for sending me the notice of the death of our venerated Doctor Shields. I was deeply grieved, though at my last visit to the Catholic University, in 1919, I saw that he was literally wearing himself out. We can indeed say that he gave his life for the welfare of the Sisters, and we are all deeply grateful to him. I myself feel specially indebted to him for his kindness to me and to our nuns. I am having a mass said for the repose of his soul, and the whole community are offering communions and prayers.

Yours very sincerely in Xt.,

MARY ST. CLARE, R.J.M., *Superior General.*

*March 8, 1921.*

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OUR LADY OF ANGELS,  
GLEN RIDDLE, PA.

From our Sisters attending the Sisters College we learned of the death of our beloved Father and benefactor, Dr. Thomas E. Shields. Words fail to express our grief at this loss.

The deceased possessed a personality that commanded respect and elicited the admiration of all who knew him. What he has done for the Sisterhoods of America and through them for the children of the Catholic Church, only the Angels of God can tell.

May the prayers of those to whom he has been so great a benefactor obtain for him a speedy entrance to his Eternal Home.

Assuring you, dear Bishop, and the Faculty of the University, of our sympathy in this sorrow, I am

Yours sincerely in Christ,

• REV. MOTHER M. KILIAN.

1010 SHEERBROOKE ST., MONTREAL, CANADA.

We wish to express our deep regret and sympathy with the heavy loss the Catholic University has sustained. Dear Doctor Shields' death is not only a loss to your capable University staff, but is a real blow to Catholic education throughout the United States.

We, the teaching Sisters, owe the late Doctor Shields so much, that only increasing prayer for the repose of his soul can ever hope to cancel our debt. For it is in great measure due to him that all the advantages of higher education have been brought within the reach of the Sisterhoods. We certainly owe the Catholic University an immense debt of gratitude, and feel under obligation to each of the wonderful teachers there, who gave us of their best.

We shall certainly pray for our devoted Dean, our much regretted Doctor Shields, whose great work will continue to develop, because it was founded on disinterested motives and for the noble cause of Catholic higher education. May God continue to bless the well-spring of Catholic education in the United States, the great University to which Doctor Shields devoted so many years of active service.

SISTER ST. ELIZA, C. N. D.

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ST. JOSEPH'S CONVENT,  
MOUNT CARMEL, DUBUQUE, IA.

The death of Doctor Shields has wrung a cry of sorrow from the very heart of our Community, for he was a Father to the Sisters, a Friend and Benefactor whose claims on their prayers and gratitude can never be set aside.

May the continued success of his great work for the higher education of religious teachers be a lasting monument to the beloved Dean of the Sisters College.

SISTER M. BEETRAND, B. V. M.

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WINDSOR, ONTARIO.

The news of Very Reverend Dr. Shields' death grieves us most deeply, and we wish to offer you, who knew his worth better perhaps than anyone else, our heartfelt and prayerful sympathy.

We feel that the cause of education has lost an untiring and wonderfully gifted champion. His entrance into the Home of Peace is to him a gain, after his well spent life in the highest service of God's Holy Church; but what a loss to the Catholic University and to those who knew and appreciated him!

Be assured, dear Right Reverend Bishop, that our humble prayers will rise to heaven for the repose of his soul and for God's blessing on you for the loss of so zealous, so noble, so good a helper in the work dear to your heart.

The Sisters of the Holy Names are gratefully mindful of Doctor Shields' devotedness and of your fatherly kindness to them.

THE SUPERIOR AND SISTERS OF ST. MARY'S ACADEMY.

## RESOLUTIONS





Doctor Shields had been identified with the work of the University, of Sisters College, and of Trinity College. In appreciation of his services, each of the faculties or boards adopted appropriate resolutions. To these are added the resolutions presented by graduate students.

#### THE FACULTY OF PHILOSOPHY

At a meeting of the Faculty of Philosophy, March 1, 1921, the following resolutions were adopted:

**WHEREAS**, God in His inscrutable wisdom, has seen fit to call to Himself the Very Reverend Doctor Thomas Edward Shields, Professor of Psychology and Education in this University, and

**WHEREAS**, Doctor Shields was an active member of this faculty from 1902 until his death; be it therefore

*Resolved*, That we, the members of the Faculty of Philosophy, do hereby express our deep regret and heartfelt sorrow at the loss of a distinguished colleague, and do hereby record our high appreciation of Doctor Shields' many services to Catholic education in the University, the United States, and the world at large; and be it further

*Resolved*, That we extend to his relatives our sincere condolence and earnest assurance of prayerful remembrance; and be it further

*Resolved*, That these resolutions be spread upon the minutes of the Faculty, and that a copy of the same be sent to the relatives of Doctor Shields and to the Most Reverend Archbishop of St. Paul.

FRANK O'HARA, *Dean*.

NICHOLAS M. WEBER, S. M., *Secretary*.

#### THE ACADEMIC SENATE

At a meeting of the Academic Senate, February 23, 1921, the following resolutions were adopted:

**WHEREAS**, It has pleased Almighty God to take from our midst the Very Reverend Doctor Thomas Edward Shields, Professor of Psychology and Education in this University; and

**WHEREAS**, Doctor Shields through his teaching and writing effectually promoted the cause of Catholic education, the training of Catholic teachers, and the co-ordination of our schools with the Catholic University; be it therefore

*Resolved*, That the Academic Senate sincerely deploras the loss which the University has suffered in his death; and be it further

*Resolved*, That the sympathy of the University be conveyed to the relatives of Doctor Shields and to the Archdiocese of St. Paul; and be it further

*Resolved*, That these Resolutions be spread upon the record of the Senate, and that a copy of the same be sent to the relatives of Doctor Shields and to the Most Reverend Archbishop of St. Paul.

THOMAS J. SHAHAN, *Rector*.

EDWARD A. PACE, *Secretary*.

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THE BOARD OF STUDIES AND DISCIPLINE OF THE CATHOLIC  
SISTERS COLLEGE

WHEREAS, Almighty God has called unto Himself our beloved friend and colleague, the Very Reverend Doctor Thomas Edward Shields, Dean of the Catholic Sisters College, and a member of this Board since its establishment in 1911, and

WHEREAS, While humbly submissive to the Divine Will, we are deeply conscious of the irreparable loss sustained by this Board in the death of one who gave freely and generously of his best energy and effort in behalf of the Catholic Sisters College; be it therefore

*Resolved*, That we, the members of the Board of Studies and Discipline of the Catholic Sisters College, formally record upon the minutes of this Board our appreciation of his great services and our sympathy for the members of his family, and be it further

*Resolved*, That a copy of this resolution be forwarded to the relatives of the deceased.

PATRICK J. MCCORMICK, *Acting Dean*.

THOMAS J. MCGOURTY, *Secretary pro tem*.

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THE BOARD OF TRUSTEES OF THE CATHOLIC SISTERS COLLEGE

WHEREAS, Almighty God hath taken unto Himself the Very Reverend Doctor Thomas Edward Shields, Dean of the Catholic Sisters College, and

WHEREAS, we accept with Christian resignation the loss of one who labored with singular unselfishness and a consuming zeal in behalf of the training of our Catholic teachers, whose life was literally spent for them and the vital interests of Catholic education, be it

*Resolved*, That we, the members of the Executive Committee of the Board of Trustees of the Catholic Sisters College, formally express our great sorrow in his untimely death and our sympathy for the members of his family in their bereavement, and be it further

*Resolved*, That this resolution be spread upon the minutes of this Committee, that it be published in the April number of the CATHOLIC EDUCATIONAL REVIEW, and that a copy be forwarded to the family of Doctor Shields.

J. F. REGIS CANEVIN, D. D.,

WALTER GEORGE SMITH,

THOMAS J. SHAHAN,

*Members of the Executive Committee, Board of Trustees of the Catholic Sisters College.*

## THE FACULTY AND STUDENTS OF TRINITY COLLEGE

We, the undersigned, representing the Faculty and Students of Trinity College, associates and pupils of the late Dr. Thomas Edward Shields, of the Catholic University of America, in his work as Head of the Department of Education of Trinity College, being met together to commemorate his life and service, recognize:

That in his death the world has lost a great leader, of immeasurable moral worth and influence, of wide human sympathy, of rare penetration and wisdom, of unselfish loyalty to the cause of true education, the education for eternity;

That the Church in the United States has been deprived of a holy priest, who in all movements for the advancement of Christ's Kingdom and the betterment of individual souls was a willing co-operator;

That the Catholic University of America has lost one of its greatest teachers, foremost in his field of special endeavor, unswerving in fidelity to the highest ideals of Catholic education, incomparable for his labors in behalf of the higher training of Religious teachers, and indefatigable with voice and pen, and unselfishly devoted to the University's interests;

That Trinity College has lost a devoted friend, who for seventeen years rendered invaluable service by his courses in Education and his fatherly affection for the student body.

*Resolved*, That we sincerely sympathize with the Right Reverend Rector and the Faculty of the Catholic University, with the students of Sisters College, with the family of Reverend Doctor Shields, and that a copy of these resolutions be presented to them and inserted in the CATHOLIC EDUCATIONAL REVIEW.

SISTER RAPHAEL, *President of Trinity College.*

SISTER MARY, *Dean of Trinity College.*

CHARLOTTE HOGAN, *President of Student Government.*

ELLEN M. DEVITT, *President of Senior Class.*

MARJORIE J. QUINN, *President of Junior Class.*

HANNAH FAHY, *President of Sophomore Class.*

KATHARINE DRISCOLL, *President of Freshman Class.*

March 12, 1921.

THE ALUMNI FELLOWS OF THE KNIGHTS OF COLUMBUS CATHOLIC  
UNIVERSITY ENDOWMENT, WASHINGTON, D. C.

WHEREAS, Almighty God in his wisdom has removed from our midst the Reverend Doctor Thomas Edward Shields, beloved and revered as Professor of Psychology and Education in the Catholic University of America and as Dean of the Sisters College, and

WHEREAS, Doctor Shields was not only a source of inspiration to all members of the University but was a recognized leader in the cause

of Catholic learning, contributing by his profound and brilliant studies to its advance, and

WHEREAS, He was especially devoted to the interests of the graduate scholars of the University, and afforded the strong example of faithful research and accurate knowledge of his chosen field, and

WHEREAS, His life, consecrated to the supreme office of priest and educator, was ever pure and exalted in attainments as in ideals, and, in its ending, a noble loss:

*Be it, therefore, Resolved,* That we, the alumni members of the Fellows of the Knights of Columbus Catholic University Endowment, while resigned to His Divine Will, do hereby express our deep regret at his untimely death, and

*Be it further Resolved,* That copies of these resolutions be presented to the Right Reverend Rector of the University and to the relatives of the decedent.

F. REGIS NOEL,  
J. NELSON RICE,  
F. J. McOSKER,

*Committee on Resolutions.*

*February 28, 1921.*

#### THE FELLOWS OF THE KNIGHTS OF COLUMBUS ENDOWMENT

WHEREAS, Almighty God in Infinite Wisdom has removed from our midst the soul of the Very Reverend Thomas Edward Shields, who for nineteen long and fruitful years was beloved and revered as a Professor of Psychology and Education in the Catholic University of America, and

WHEREAS, Doctor Shields was a fountain of light and inspiration to the students of the University, and a tower of strength to the cause of Catholic education in general, and

WHEREAS, He was especially devoted to the interests of the graduate students of the University, and was himself an illustrious exemplar of research scholarship, and

WHEREAS, His life was spent in the pursuance of the highest ideals as a priest and teacher:

*Be it Resolved,* That we, the Fellows of the Knights of Columbus Catholic University Endowment, while bowing in humble resignation to the Divine Will, hereby express our profound regret at his untimely end, and

*Be it further Resolved,* That we request that a Mass of requiem be said for the repose of his soul, and that the students of the University be invited to attend, and

*Be it finally Resolved,* That a copy of these resolutions be presented to the Right Reverend Rector of the University and to the relatives

of the deceased, and that a copy of same be incorporated in the archives of the Fellows.

ROBERT H. MAHONEY,  
THOMAS F. VERNON,  
BERNARD F. DONOVAN,  
*Committee on Resolutions.*

*March 1, 1921.*

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THE RHODE ISLAND CHAPTER OF TRINITY COLLEGE

The Rhode Island Chapter of Trinity College wishes to honor the memory of the late Reverend Doctor Shields and hereby expresses its sympathy at the loss of one of the greatest intellectual sources of the Church and prays that eternal light may shine upon him.

Doctor Shields has always been revered by the members of this Chapter for the great work which he has done for Catholic education, and we are proud to have been listeners to his words in the past. By his departure the Church has lost an unexampled advocate, a zealous worker, and a great lover of little children. Heaven has gained and we have lost a friend, but his spirit will always be with us while we are here, and will live on with those of our faith who will not have the honor of knowing him personally but only through his writings.

*Resolved*, That this testimonial of our sympathy be spread upon the records and a copy sent to the bereaved.

JOSEPHINE V. MCVAY,  
REGINA O'DONNELL,  
MARY J. LENNON.  
*Committee on Resolutions.*

*March 1, 1921.*



# TRIBUTES





FROM THE ARCHBISHOP OF ST. PAUL

The Archdiocese of St. Paul shares with the Catholic University its grief for the loss of Doctor Shields even as it claims a share in the splendor of his reputation. Minnesota bore him. In the furrows of her fields he caught the bright vision of his intellectual powers and followed the lure of knowledge ever after.

With some surprise—because in the intimacies of our not remote beginnings even his boyhood's dullness was a matter of common knowledge—his ecclesiastical superiors began to take him seriously and then to give him a chance for study that his genius longed for. He needed no more. In the company of the intellectual leaders of the country he found himself at home. With the usual fate of prophets he failed to impress his own when it came his time to prophecy, but he never forgot that it was his own who opened the door of opportunity to him.

The Catholic University found his life work for him and no man has worked harder or more intelligently or with a greater measure of success than he did for the cause of Christian education in this country. His name will be remembered and his work will be developed in that day—not distant—when the very great activities of American Catholics for education will emerge from their present chaos and, seeking a firm foundation of a Christian philosophy expressed in modern modes, find ready to hand the prodigious achievements of Doctor Shields. He has taken the first step, and being a giant it was a long step, towards the Promised Land of the ideal Christian School.

AUSTIN DOWLING,  
*Archbishop of St. Paul.*

*March 13, 1921.*

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FROM THE BISHOP OF HARRISBURG

Doctor Shields's conspicuous, though not his exclusive, contribution to Catholic Education was made to the Sisters College in Washington, the establishment of which marks the most important event in the history of our Catholic schools in the United States, after the opening of the University itself. From the inception of the Training College for the teachers of our

schools—a college that would knit Catholic schools to the University in organic relationship in one great educational system—Doctor Shields was the moving and inspiring force in that institution. It was there he expounded principles and methods of education which, though they were not accepted in their entirety in every educational quarter, exercised nevertheless a most potent influence in correcting certain long-entrenched pedagogical evils in our scholastic system. The significance of his work at the Sisters College will be recognized when one reflects that the College is designed to train the choicest members of the religious communities from all parts of the Union. These teachers, returning to the Catholic schools in their several States, are able to radiate the influence of the University into the Catholic homes of the nation and, consequently, to bring to the vast Catholic population of the Republic an understanding of the great part our central educational institution in Washington is playing and is destined more and more to play in the growth and development of the Catholic Church in America.

PHILIP R. McDEVITT,  
*Bishop of Harrisburg.*

*March 12, 1921.*

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FROM THE BISHOP OF BUFFALO

While the whole country is expressing its grateful appreciation of the work accomplished by Doctor Shields, a few of us who knew him more intimately than others, are in the best position to bear testimony to the sterling qualities of the man. It was my privilege to be closer to him than most, and it gives me great pleasure to send to the REVIEW a few words of tribute.

The difficulties which Doctor Shields encountered, especially at the beginning, the misunderstandings and lack of sympathy which he met almost everywhere at first, brought to the knowledge of those who were close to him the splendid courage, the indefatigable zeal, and the indomitable optimism which contributed so much to his final success. He simply refused to be discouraged. He so despised criticism that it seemed hardly to disturb him. He had a great idea, conceived in the spirit of unselfish devotion. To that he sacrificed literally all that he

had and all that he was; he underwent actual privation at times, subordinating all personal gain and personal comfort to the cause which he had made his own. In this respect his example was most inspiring, and among the lasting benefits of his unusual career will be the effect which his whole-souled devotion to his ideals left on the character of the young priests, laymen, and sisters who, while they acquired learning from his lectures and writings, had their zeal and enthusiasm for Catholic education enkindled by the example of his life.

WILLIAM TURNER,  
*Bishop of Buffalo.*

*March 7, 1921.*

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FROM THE UNIVERSITY OF NOTRE DAME

Catholic education is deeply indebted to Thomas Edward Shields. Through his work and influence the all-important subject of educational psychology has been established in its rightful place in our training schools for teachers. He wrote much upon the subject, and well; he spent his vacation periods lecturing at the summer schools and institutes of the religious teaching orders; and in his classes at the Catholic University he was all the while training diocesan superintendents and teachers representing every phase of Catholic educational activity in the country. He built up the Department of Education at the Catholic University and made it a predominant feature of that institution. He founded and for many years edited our most important educational organ. He crowned all his work by the establishment and development of the Sisters College, which is destined to bear to future ages blessed witness to the fruitfulness of his educational zeal.

Full of enthusiasm for his work, Doctor Shields had the faculty of inspiring others with his own eager interest in education. He welcomed every discovery or well-reasoned theory in science; and yet he had at the same time a strong vein of conservatism. In his lectures there was perpetual recurrence to the maxims and teachings of our Blessed Lord as embodying the profoundest psychological science; and the ultimate complete harmony between science and religion was always assumed as a basic principle. Doctor Shields was a

great teacher, and the influence of his work and teaching will, I believe, increase with the passing years.

JAMES A. BURNS, C.S.C.,  
*President.*

*March 17, 1921.*

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FROM THE ST. PAUL SEMINARY

The career of the Reverend Thomas Edward Shields came to a premature end. If human wishes and desires could have been fulfilled he might have been spared longer to continue his useful labors and endeavors in behalf of religion. But God willed otherwise; and Divine Providence called him to eternal rest and reward. The Church of America has lost through his death a good, devoted priest and a distinguished scholar, who has rendered invaluable services to religion, to the cause of Catholic education in particular. The late Doctor Shields was always the good, faithful priest, who accomplished the duties of his high calling with all faithfulness and a remarkable spirit of devotion. His high sense of duty became especially manifest in times of trial; nothing then could swerve him from the path laid out for him by priestly obedience and submission to authority. In his disposition he was unaffected, frank, amiable, and courteous, which made his company pleasing to those who were associated with him or even came casually in contact with him. His name, however, will live in the annals of the Church of America as that of a priestly scholar, who has helped so many to receive a thorough Catholic training in the things of higher value, in the things of mind and soul, a training based on the most approved principles of rational science and on the dictates of the Catholic faith as well. For a number of years he was the indefatigable and successful teacher in such philosophical branches as biology, physiology, and psychology, an opportunity utilized by him to work out an efficient system of Catholic education. And this system he imparted to others in the lecture room, in correspondence courses, and through learned publications, to those, namely, who were to teach and to train the Catholic youth of the land. The culmination of all these efforts was found in the establishment of the Catholic

Sisters College, in the erection and direction of which he had such a large share. It is in this centre of Catholic education, that all educational activities are being unified and directed in such a way as to bring the best results, results beneficial to both Church and Society. The training imparted therein to our Catholic Sisters, the teachers of our Catholic children, will eventually reach and influence all of our Catholic people, and make of them better Catholics and better citizens. Such is the merit of the work done by Doctor Shields during the brief span of his life. Truly to him may be applied the words uttered by the Prophet Daniel: "Qui ad justitiam erudiunt multos quasi stellae in perpetuas aeternitates" (XII, 3).

FRANCIS J. SCHAEFER,  
*Rector, The St. Paul Seminary.*

*March 15, 1921.*

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FROM THE COLLEGE OF ST. THOMAS, ST. PAUL, MINN.

Doctor Shields saw, as no one before him had seen, the necessity and the possibility of welding the Catholic schools of the country into a vast organization, of endowing them with a system of pedagogy in which religion would be fused with science, and of awakening them to the full consciousness of their power and of the grandeur of their mission. It was a daring conception, calling for zeal that scorned obstacles, and the consecration of a mind bountifully blessed by nature and enriched by education. He was a providential man, for to the spirit of the priest he united the scholarship of the true scientist. When he set out to realize his dream he was almost alone in his apostolate. Instinctively he carried his campaign into the schools, reaching by voice and pen those who were engaged day by day in the work of the class room. In multitudinous lectures and articles, in the pages of the CATHOLIC EDUCATIONAL REVIEW, which he founded, in a masterly series of text books, and in works of higher and broader range, he sent his ideas far and wide over the country, enlisting support on all sides, and drawing around him men and women whom he schooled in his ideas and in whom he kindled his own ardency for the cause. The Catholic Sisters College was the crowning of his crusade.

The movement that Doctor Shields inaugurated as an unknown priest has changed the whole aspect of Catholic education in the United States. The seeds of his work are sown, but the harvest will not be fully garnered for many years.

HUMPHREY MOYNIHAN, *Rector*.

March 19, 1921.

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FROM THE RECTOR OF THE CATHEDRAL, SAN FRANCISCO

No one will be disposed to question that Doctor Shields found his proper life work in the field of Catholic education. For this he was specially fitted by his training in psychology and biology, and by his large experience in the class room. There are, however, three features of his work which deserve to be emphasized.

Very early in his career as an educator he addressed himself to the problem of improving the method of teaching religion in our schools. The great variety of catechisms in use at that time (and still in use) showed an almost universal dissatisfaction with the Baltimore type. They were mostly young theologies, they were not primers of religion. Trained as he was, Doctor Shields gave in his "Textbooks of Religion" a series prepared on pedagogical, and not on theological, lines. Many may doubt whether he has solved the perplexing question of our religious teaching; there should be little doubt that he has gone far in the direction where the solution must be found. There appears to be no valid reason why the teaching of religion and the kind of text-book employed should be radically different from the methods and text-books used in all other subjects.

Doctor Shields's second great service to Catholic education was his work in establishing a closer relationship between the University and the other schools of our educational system. He recognized that the University must set the standards, and devise means of bringing the schools up to them. To this end he began with institutes, correspondence courses, and summer schools, and worked on to the training of diocesan school superintendents and the forming and developing of the Sisters College.

Lastly, I would note the sound philosophical principles upon

which he based all his work, and the skillful way in which he applied the Gospel teachings and method to a thoroughly modern treatment of educational questions. His "Philosophy of Education," and many of his articles in the REVIEW, are examples of what I mean.

All these things—and more—he did with an enthusiasm and an energy that were remarkable, while in his power of interesting and stimulating those who came in contact with him he was almost a genius.

The torch that he lighted and carried forward will not be quenched.

CHARLES A. RAMM.

*March 9, 1921.*

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#### FROM A PASTOR

An awkward, somewhat gaunt, wiry body, farm-trained to bear strain and steady effort; an intellect (strangely cocooned for a period of boyhood) realizing and developing by leaps and bounds immense abilities and capacities; fearless as the pioneer stock from which he sprang, yet balanced by the caution pioneer labors and dangers are wont to effect; eagle-eyed and sure in reaching facts and stripping them of fallacies, with a logical instinct for their correlation and analogy that bordered on positive intuition. I do not believe he ever learned a definition by heart; by reasoning or experiment, as the case might demand, he worked the thing out and then told you what it was as his efforts determined it; and the evidence of his extraordinary faculties was this, that no matter how original his method his results would be correct. In mental or physical action he was quick as a flash—to a fault, it would seem to those for whom completeness or reverence should curb speed. A heart as capacious of companionships as his intellect of ideas, Celtic in its warmth of feeling and power of sympathy, bridled and curbed and held to the path of the commandments by a will through which functioned the supernatural life of his soul; a soul than which few more keenly realized the personal application of the word of St. Francis (or whoever first uttered it) in the presence of the abandoned wretch: "But for the grace of



God, there go I." Ingenuous and simple as a child, he knew not pride.

Incomplete and in the rough this glimpses Thomas Edward Shields as I knew him during the years of his course at the Johns Hopkins University in the early and middle nineties. The accomplishment of his after years is great among the first fruits of the Catholic University; it coordinated, unified, and elevated the secondary education of the Church in the United States. Naturally, then, hundreds of Sisters representing the different teaching communities were in sorrow and sense of loss as next of kin at his obsequies. Withal, what he gave the Church was infinitely less than what the Church did for him; in, by, and through Her his genius was illumined and his work consecrated to shepherd the little ones in the knowledge and love of Christ; without Her he would not have acknowledged Him, accepted His yoke, and fought the good fight unto salvation. May God have mercy on his soul!

JOSEPH V. TRACEY,

*St. Columbkille's Rectory, Brighton District, Boston.*

*March 9, 1921.*

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FROM A PASTOR

Doctor Shields as man and priest, was not merely a noticeable figure in the Church, but one who influenced and will still more influence its life by giving vital action in it to a method and principle of educational development.

Aided by a kindred spirit, he evolved the relation and application of biologic truths to the development of the child mind. The gospel story of Jesus and his method of teaching was the inspiration, and, at the same time, the exemplification of his system. He made this latter actual by composing a series of religious readers or text-books. These, wherever adopted and intelligently used, accomplish marvellous results in the mental and moral development of the child, particularly because they put into the very warp and woof of that development the knowledge and love of God. To have introduced this element into the system of Catholic education from babyhood up was a great part of the lifework of Doctor Shields.

The second great step in the realization of his educational purpose was the institution of the Sisters College. Long only a vision to him and a hope, it at last became a reality by the blessing of God, through the approbation of the bishops, and the devoted generosity of a dear friend. These were the forces he put into Catholic education to purify it at the wellspring of life and hold it straight and strong in its course towards God.

Doctor Shields was a man of wonderful intellectual depth and breadth of mind. His capabilities in many directions were marvelous and his determination of purpose unconquerable. There lay, however, in the depths of his heart a charity greater than all his other gifts, a charity which not only kindled him with enthusiasm but also enabled him to bear calmly the criticism and even the opposition which his work, like every other great undertaking for the higher things, had to encounter.

D. J. MALADRY, P.R.,

*Church of the Holy Rosary, Pittsburgh, Pa.*

*March 10, 1921.*

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FROM A PASTOR

To many indeed the news of the death of The Very Rev. T. E. Shields must have brought a deep sense of regret. Even those who never had the privilege of his personal acquaintance have on every occasion that they applied to him for information received generously of his vast erudition, and what is not common even among men with more leisure than he could have had, he always seemed delighted to help anyone who applied to him. It is eleven years ago last December since a circular letter was sent by him to all the Catholic Clergy of the American Continent with a prospectus of the proposed new publication, THE CATHOLIC EDUCATIONAL REVIEW. At the time, I was pastor of a parish that had perhaps the worst school conditions that could be met with in the whole Province of Nova Scotia. He invited a discussion of the needs of the schools from all to whom the circular letter was sent. My mind at the time was wholly taken up with the proper solution of my school problem and here was a man who set the great educationists thinking as they had not been thinking

for years. It was surely a fine opportunity to get some ideas on the very subject that was uppermost in my mind. Therefore my mind was opened up to him as clearly as it was possible for me to do by letter. What was my surprise to receive within a few weeks an answer that gave me the greatest amount of courage. He also begged of me to keep writing to him and telling him my difficulties, and said that he thought we might together solve them or at least some of them.

The whole English speaking world knows Doctor Shields as an author, as a Professor of Education of the Catholic University, and a lecturer; but perhaps not many may know that he helped more than anyone else the children of a small community in Cape Breton to have schools that would in a larger town or even in a city be a great source of pride to all who had the directing of the work.

His articles in the REVIEW have helped teachers to train their pupils successfully more than any other aid they could procure. Everyone, therefore, engaged in the training of youth will hold his memory sacred. The fruits of his labors will benefit not only our children but the children of the centuries to come.

No doubt there are many others who are able to give the same evidence of the friendliness, the zeal and kindness of the late lamented Doctor Shields; of his big catholic heart and his desire to let his large bright light shine wherever it was sought.

There have been in every age of the Church's existence men so full of charity and zeal for the enlightenment of all the people that they were a living evidence of the Scholastic principle—"Bonum est diffusivum sui ipsius"—and Doctor Shields was one, at least, of the most noted examples in America during the first part of the 20th century.

May he who spread such abundance of warmth and brightness be soon enjoying the warm charity of the Celestial Hosts and the brightness of the Beatific Vision.

REV. D. J. RANKIN, P.P.,  
*Grand Mira, Cape Breton, Nova Scotia.*

## FROM THE RECTOR OF THE UNIVERSITY

Doctor Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education.

The dominant preoccupation of Doctor Shields was ever the more perfect training of our Catholic teaching Sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the intellectual and physical resources of Doctor Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands, in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education.

Doctor Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles, old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the

CATHOLIC EDUCATIONAL REVIEW, a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

THOMAS J. SHAHAN, *Rector.*

*March 1, 1921.*

## DR. SHIELDS—FIRST DEAN OF THE CATHOLIC SISTERS COLLEGE

The enthusiasm which characterized Doctor Shields' many and varied activities, and which none failed to observe whether they saw him at close range or from afar, has long been a matter of comment and admiration. Those who saw it sustained for so many years, in rough ways and smooth, have marvelled at its intensity. It was thoroughly characteristic of the man, and to those who knew him it seemed as natural in him and as much to be associated with his personality as the rich character traits which made him what he was. His was an intense nature. On the platform, in the classroom, at his desk, Doctor Shields worked with feverish intensity. For him there were no half-hearted interests; he could do nothing without being wholly absorbed in it, and of this his record as Dean of the Sisters College is a splendid example.

When the Sisters College opened in the fall of 1911 after the first Summer Session at the Catholic University, Doctor Shields was appointed Dean. Only those who have known his labors in this office can realize how manifold and difficult were the duties which fell to him. To direct the academic affairs of a college, as is usually required of the Dean, would have been simple as compared with his task. He was called upon, however, to organize what for this country and time was an entirely new sort of institution. The choice of professors, the organization of studies, in short, the whole academic program, was to be largely arranged by him. This was no small task under the circumstances. He was also charged with the problem of meeting the material and financial needs of an institution then without buildings, equipment, or funds; for the Sisters College began with the material simplicity and poverty of a medieval university, its only possession being a group of professors and students. From such beginnings Doctor Shields raised the institution to its present proportions. Through his energy it now has its own spacious grounds and plant, and although its buildings are still modest and inadequate, they serve the needs of the ninety-nine students enrolled during the academic year of 1920-21.

This eminent success as directing and organizing head can be attributed under God to certain qualifications which Doctor Shields possessed, and which could hardly have been duplicated in any other Catholic educator of the present generation.

The first Dean of the Sisters College was thoroughly familiar with Catholic education in the United States, and in particular with the condition of the Catholic Sisterhoods, who make up the great body of our teachers. For years he had studied the situation and by pen and voice had labored to improve it. He was especially active as a lecturer in novitiates and mother houses over the entire country, using his vacation periods for conducting teachers' institutes and extension courses. For the benefit of the Sisters he had inaugurated a correspondence school in education, that through private study during the year the teachers might be improved; and for scores of superiors he had been a friend and adviser. So when the first students appeared at the Sisters College it is true to say that he knew, almost beforehand, what their academic status was.

With this knowledge went a rare insight into the needs of our Catholic teachers. From observation and inquiry he knew what they had been able to obtain in the way of professional training, especially in secular institutions, how unsuitable for them was much of the science of education then offered, not only because of its unreligious nature but also because of their inability to discern in it the true and the false; and he stressed as the one great and important task of a Catholic Sisters College the giving of a professional training which would be at once religious and pedagogical. This he felt to be the most pressing need of Catholic teachers and, in many quarters, a need that was little realized. Not infrequently he referred to examples of communities with numbers of teachers professionally trained according to the standards of the time, but whose educational work appeared to him at least to be completely divorced from their religious life and little different in spirit, or other respects, from the work of the secular schools. They were not, he believed, to be chided for this. Their superiors, although responsible for bringing the condition about, had been actuated by the highest motives. Desiring to give their teachers the best training obtainable, and with no Catholic

universities or colleges offering them instruction, even in summer sessions, where else could they have sent their Sisters? They needed help and took it wherever it could be found. For those, who were among the most ambitious and progressive, as well as for all others, Doctor Shields was convinced that a pedagogical training, entirely consonant with their religious life, was the greatest pressing need, and this he labored to secure.

If we hold that no other Catholic educator knew better than he the condition of the Sisterhoods and their needs, it is also true, in our opinion, that none sympathized more deeply or sincerely with them. Doctor Shields' constant appeal for the support of his work was that the Sisters needed help and were right in looking to the Catholic University for it. When he besought professors, already heavily burdened with teaching obligations, to assume extra hours for the instruction of the Sisters he relied upon this to win them over: "The Sisters need all the help we can give them." And the annals of the Sisters College record the generous response of the professors of the University to his appeal.

While present problems of organization largely occupied his mind, Doctor Shields had a keen vision of the demands of the future. It is nearly ten years since the Sisters College was opened and his plans inaugurated for equipping Sisters for their work with courses leading to teachers' diplomas and the academic degrees. Today nearly every State in the Union is engaged in framing laws and regulations on teacher training, and in many instances their requirements for certification refer as much to our Catholic Sisters as to the teachers in the public schools. Doctor Shields' position from the beginning has been that our teachers should obtain, not certificates merely, but a substantial training as the basis upon which the certificate was offered. Consequently he urged that all prepare to pursue thorough academic courses leading to degrees, and in accordance with the best requirements in the country. The teacher's normal diploma he would have looked upon as a step toward a degree, and the requirements for it he endeavored to raise to a generally approved standard. Doctor Shields as Dean had,



therefore, not sympathy merely for the Sisters, but vision and foresight.

In seeking to maintain the highest standards of teacher preparation and requirements for degrees, Doctor Shields aimed to secure for Sisters College the best instruction the Catholic University could offer. The future teachers of our Catholic schools, he argued, were entitled to it. In practice this meant that, whenever possible, the University professors were secured in summer session and academic year, to direct the work in their respective branches at the Sisters College. This noble ideal characterized his aims generally and shaped his future plans.

Finally, among his characteristics as Dean will always be recalled the religious zeal of Doctor Shields. His devotion to Catholic education in any and all its aspects was prompted by a burning zeal, as deep seated as it was constant, for the spread of the Kingdom of God on earth. With it the sacrifices of the man, which we all knew, endless sacrifices of time and means, and finally of strength were rendered not endurable merely but sweet and light.

PATRICK J. MCCORMICK, *Dean.*

*March 20, 1921.*

## DR. SHIELDS AND AFFILIATION

The acts of the Catholic Church are object lessons. They express more forcibly than mere words the concepts of worth and truth that obtain in the fountain head of Christianity. Both within the Church and without, the enactments, the proposals, and the deeds of the sovereign ruler, the Vicar of Christ on Earth, arrest the attention and respect of all well-meaning men. The lessons of history point out that, despite her seemingly undue conservatism, the Church is always progressive. When she acts, her purpose, her aim, and the spirit which motivates her, are always the result of grave deliberation and study. Every aspect of the problem under investigation has been carefully analyzed, its strength and weakness measured, before her final decision is given. In the problem of education, as in all her works, the Catholic Church evidences these characteristics in a remarkable degree. Here, especially, her actions are never the result of haste. As Doctor Shields so aptly expressed it, when discussing the work of building up a Catholic school system in the United States: "It will thus be seen that the unity of the Catholic school system is being achieved through an appeal to internal forces instead of through coercive legal enactments. The Church is never hasty in her actions. She counts on the good will, the faith, obedience, and disinterested motives of her children. Hence the organizations which have grown up within her membership have a vitality and power wholly unknown to societies which rely upon legal enactments of majorities to achieve their aims." "The Church," continues our lamented Professor, "always appeals to the faith and zeal of the Catholics in each parish to support its schools; she appeals to the love of parents to make the necessary sacrifices to send their children to Catholic secondary and higher schools, and her appeals have not been in vain. In her educational work she relies upon the zeal of her children for the spread of Catholic faith and Catholic ideals, and she appeals to their patriotism to secure schools that will give the best possible training for citizenship while not neglecting proper training for membership in the household of faith. From her

endeavors in this respect there has resulted a Catholic school system in this country which, in extent and efficiency, in the face of grave difficulties, including hostile public opinion and double taxation, constitutes an imperishable monument to the vitality of the Catholic Church in the United States."

The establishment of the Catholic University by Pope Leo XIII of happy memory is a striking example of this wonderful growth from within. "Its first pronouncement," says a writer, who will be surprised at this quotation, "heard in the closing years of the eighties, when many silent, tremendous forces were gathering slowly for future onslaught, came to listening ears like the sound of a rallying cry." The Fathers of the Second Plenary Council of Baltimore saw the need of greater coordination in the work of Catholic education, and set themselves to the task for concerted action. The Fathers of the Third Plenary Council took up, in 1884, the task begun by their predecessors of 1866, and obtained from the then reigning Pontiff the Apostolic Letter, "*Magni Nobis Gaudii*," with these memorable words: "We find cause for great joy in the zeal with which you devote yourselves to the preservation of the Catholic religion and to the interests of your dioceses, to the providing of such equipment as may secure the proper formation of both clerical and lay youth, and the teaching of all knowledge, sacred and profane, according to the rule of faith. \* \* \* We have gladly received the statutes and laws of the University, submitted by you to our authority and judgment. And in this matter we deem worthy of all praise your resolution to commemorate the centenary of the establishment of your Hierarchy by making the opening of the University a monument and lasting memorial of that most auspicious event. \* \* \* We earnestly implore our most merciful God, from Whom comes every good and perfect gift, that He will direct your undertakings to a prosperous and happy outcome, and as a presage of all celestial gifts we most lovingly impart our Apostolic Benediction as an evidence of our sincere affection to you." The prudence and wisdom of these words can now be readily seen. In order that the University, the crowning work in America of Leo's pontificate, might become the center of unity for the entire system of Catholic schools in the United

States, the genius of the Holy See was displayed in this paternal guidance and blessing.

The foresight shown in defining the scope of the new pontifical University is likewise admirable. Truly Catholic it was to be. Its influence was to go out to every cross-crowned schoolhouse of our land. The watchword of our country was to be, and is, the guiding principle of the Catholic University, "E Pluribus Unum." In the words of our Founder, in his Apostolic letter of March 7, 1887, we see how this was to be realized: "We exhort you all that you take care to affiliate with your University your seminaries, colleges, and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner, however, as not to destroy their autonomy." Pope Leo in these pregnant words appears almost prophetic. He seemed to anticipate a need that has since become most urgent and a plan that has been realized with no mean success, due in a large measure to the inspirational guidance of Doctor Shields. The urgency of the need of affiliation of Catholic high schools and colleges to the University was too evident to Doctor Shields to be ignored. He had visited all the larger, and many of the smaller, Communities. From 1902 onward his special self-imposed duty was to aid, direct, and inspire the zealous and struggling members of our teaching Communities. He went, he saw, and he determined to aid, and he did aid in bringing the strength of the University to our Catholic academies and colleges. As their advocate, ardent and ceaseless, Doctor Shields will always be remembered by the Catholic secondary schools of America. When "the ordinary faculties," to use the words of the rescript of the Cardinal Prefect of the Congregation of the Propagation of the Faith, had been established, the University was appealed to by the various teaching Communities both of men and women for some sort of closer articulation. At their meeting on April 17, 1912, the Board of Trustees of the University, realizing this need and particularly its growth from within, prescribed the conditions which would hereafter make it possible for our high schools, academies and colleges to affiliate with the University.

The details of this plan are well known to all and especially to the two hundred and twenty high schools, to the twenty of

our colleges, and the sixty of the high school departments of our novitiates, which are already affiliated with the University. Year by year this number is increasing, each school or college taking advantage of the process of affiliation, when it awakens to the need, or when its development renders it eligible, or when, finally, the relative advantages of affiliation over other arrangements are discerned.

The primary aim of affiliation is to help our Catholic schools and to secure such uniformity of standards, courses, and methods as may be needful and possible. It is further intended to facilitate the admission of Catholic high school graduates to colleges affiliated to the University, thus enabling them to continue and complete their studies under Catholic auspices. "The University," as Doctor Shields says in his "Philosophy of Education," "through a board of professors, regulates the curriculum of these schools. The students' examinations at the close of each year are conducted under their direction, and the papers are examined by the University instructors. The teachers in many of these schools have been trained in the University, a fact which contributes in no small degree to the unification of the system." Through the Sisters College, the monumental work of Doctor Shields, this last result is made possible. Its relation to the process of affiliation can best be expressed in the words of our venerable Chancellor, Cardinal Gibbons: "There can be no system in any genuine sense without a center which shall permeate all the members with its vitality and unite them, both in striving for a common purpose and in using the means to obtain it. Nor can I conceive of any more effectual means to this important end than the training of those who are to be teachers in our schools and colleges. No greater service could be rendered by the University to our Catholic people and clergy, for none could bring the work of the University more directly to the assistance of each home, each parent, each child. I have, therefore, great pleasure in the fact that the Sisters College is in such close relationship with the University. \* \* \* I am more than ever rejoiced to see in the Sisters College a source of strength, of courage, and of active cooperation. \* \* \* The teachers who are trained here will realize more fully that a common bond unites all our ef-

forts, they will feel that understanding and sympathy follow them in their work; they will labor with the conscientiousness and confidence that come from living here at this center where they see in one sweeping survey the relationship of all our educational institutions, their mutual needs and obligations."

The spirit of the process of affiliation is effected and protected by the plasticity of the system itself. To Doctor Shields we are chiefly indebted for this factor. By it affiliation and its advantages can be secured by all our secondary schools without destroying their autonomy. Doctor Shields's marvelous ability to see the reign of law in the realm of life, together with its unity and coordination, has left its impress here as well as elsewhere on things educational in the Catholic system. Every school or college can become affiliated to the University in such a manner that its local conditions, needs, and aims will be strengthened and adapted to wider applications, losing nothing of its individuality, its freedom, and its special purpose for the pupils it serves. It is this characteristic of the process of affiliation that gives it vitality and natural growth. It is this factor that keeps its uniformity from becoming sameness; that mutually protects the necessary law of divergence and the equally essential law of unification. The definite aims and unchanging principles of true education are thus enriched and ennobled. The spirit of affiliation is identical with the spirit of true Catholicism, namely sound cooperation. It aims to set the example, and it naturally expects that every affiliated school will strive toward the same end by encouraging its pupils on the completion of the high school course, to enter an affiliated college and thus indirectly raise up a Catholic educated society, which will, in turn, see to it that all the little ones of Christ will be educated under teachers who have willingly consecrated their lives to education. When that spirit is national in its extent and influence, the hope of Doctor Shields will have reached its full and perfect realization in the Catholic school system of the United States.

LEO L. MCVAY,

*Secretary, Committee on Affiliation.*

*March 21, 1921.*

## DOCTOR SHIELDS AS A WRITER

The wide reputation of Doctor Shields as an educator was in large measure won by his writings. Beginning at about the time he undertook his university teaching, they placed him almost immediately in the forefront of Catholic thinkers and workers in the field of education. During the short space of less than a score of years he produced a veritable library of pedagogical contributions, witnesses at once to his industry and remarkable literary ability.

When "The Education of Our Girls" appeared in 1907, Doctor Shields was already well known as the author of many papers on educational topics. A series of these had been circulated by the Catholic Associated Press, and printed in a large number of Catholic weeklies. This book incorporated some of these papers, and, because of its able and yet popular discussion of leading educational problems, was well received and widely read. For a number of years, beginning in 1907, Doctor Shields conducted a department in the *Catholic University Bulletin* devoted entirely to educational topics. It was then that his characteristics as an editor and writer were first displayed. Those who recall his contributions to the *Bulletin* will agree that they were only surpassed for their timeliness and interest by his editorial writings which appeared later in the CATHOLIC EDUCATIONAL REVIEW under the title, "Survey of the Field." In that sort of writing Doctor Shields was apparently at his best. He was himself always a student of current educational movements and issues and eager to learn their significance for Catholics. As an editor he had this same eagerness to treat of them in their bearing upon religious questions and in their relation especially to Catholic priest and teacher. While he contributed much to the REVIEW on special topics, none of his writings had more zest or more liveliness than those which came within the scope of the surveys.

"The Making and the Unmaking of a Dullard," dedicated "in loving sympathy to the misunderstood children who are reached the stone of discouragement instead of the bread of hope," will perhaps take rank as the best of Doctor Shields' books from a purely literary standpoint. It, too, was a timely

production, for in 1909 interest was at its height in regard to the education of defective children. No other work on the subject, however, was inspired with greater sympathy for the backward; he himself had known the struggle for knowledge after long boyhood years of mental retardation. How deeply he felt for others in a similar plight the eloquence of this pleading for them testifies. *Pectus est quod disertos facit!*

From the viewpoint of scholarship *The Philosophy of Education* will undoubtedly be regarded as Doctor Shields' most notable production. The reflections, discourses, and writings of many years formed the material of this work which for the English-speaking world has the unique distinction of being the only exposition of the fundamental educational problems from a Catholic standpoint.

The works of Doctor Shields which circulated the most widely and carried his name into household and school were his textbooks. Through them his name has become familiar to teacher and pupil in Catholic schools throughout this country, Canada and English-speaking communities everywhere. They represent in a very true sense his greatest labors as an author. Begun in 1908 with "Religion, First Book," in ten years they included four distinct books in Religion and three works in reading, the latter correlated and associated in method with those in Religion. More space than is at our disposal would be necessary to do justice to these school textbooks even as to the plan on which they were constructed or the methods they embodied. This much, however, must be said: from the first they took shape in accordance with a well-defined psychological plan and with a sound method, and they incorporated certain principles which found their justification and their validity in this, that they were among the very principles employed by Jesus Christ Himself in His instruction of the multitude.

In the Catholic school, according to Doctor Shields, Religion was to be the most vital subject taught. With it the child's knowledge and experience should be at all times correlated. For this purpose he prepared the Readers; for this also he planned, in cooperation with others, texts in music and also in history; for this purpose, in short, he prepared to attack nature study, art and all the subjects of the elementary curric-



ulum. Futhermore, he prepared his "Manual of Primary Methods" to guide the teachers in the right use of the methods he espoused.

Throughout a busy career as teacher and administrator Doctor Shields never ceased to write. The long list of his publications furnish no mean educational bibliography for which Catholic students of the future will undoubtedly be grateful. They portray a phase of Doctor Shields' activity in behalf of Catholic education which will not cease with his death. In them that eager and inspiring nature, spent in behalf of Catholic truth and Catholic schools, will live and teach from generation unto generation.

PATRICK J. McCORMICK.

## MUSIC RESTORED TO THE PEOPLE

When Dr. Shields undertook to restore music to its true place in the field of Catholic education, he approached the subject, not from the restricted viewpoint of the professional musician, but from the broader outlook of the scientist, the psychologist, the teacher, and the Catholic priest.

The voice of authority had already spoken. The Supreme Pontiff himself had urged that music be restored to the people as a means of sanctification, that such music as was used by the Church must adequately express the content of her message, and that these things be done, not in a spirit of blind obedience, but with that alacrity of will that springs from interior conviction of its necessity. Yet little headway had been made. The people could not sing, nor could they understand a type of music so different from anything they had ever heard. The leader was too far in advance of his generation.

Dr. Shields, meanwhile, was laying foundations, broad and deep, for carrying out the will of the Pope. He was convinced that only by means of a thorough musical education in our schools could we hope to enable the people to take part in the liturgical singing. But this was not all. He was convinced that music was an essential element in any educational system worthy of the name. Teachers, and particularly Catholic teachers, should be brought to a realization of its value in character formation. "Next to the teaching of religion," he wrote, "the teaching of music and art constitute the most important work in the elementary school. . . . The real foundations of character are not to be found in the intellect, but in the emotions and the will properly enlightened through the intellect, and it is through music and art that the imagination and the emotions may be reached and effectively developed."<sup>1</sup>

"The first task of education, therefore, is to bring the emotional life of the child into order, into subjection to objective law, and under the control of intelligence. Reading, writing, and arithmetic are only tools, the skilled use of which will be helpful throughout life, but it is utterly absurd to think

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<sup>1</sup>CATHOLIC EDUCATIONAL REVIEW, April, 1919.

of them as fundamental. It is music and art which constitute the enduring foundations of education, and not the three 'r's.' When this truth is forgotten, it is not surprising that the effects of education are seen to be superficial and unsatisfactory."<sup>2</sup> As a psychologist he could reach no other conclusion, but as a Priest and Catholic teacher the most convincing proof lay in the practice of the divinely guided Church. "The Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service, from the earliest days, sought to arouse, to cultivate, and to uplift the emotions of her children. It is for this that she directed them to dedicate their highest skill and their most precious possessions to the building of Church edifices which would warm into life every noble emotion and feeling of the worshiper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and, above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High."<sup>3</sup>

To this period of balanced development of feeling and cognition which was the method of the Church, and of our Lord Himself, there succeeded a period—the outgrowth of the religious upheaval of the Sixteenth Century—in which the cognitive processes alone were stressed. Not until our day have the discoveries of modern science and psychology demonstrated beyond cavil the wisdom of the Church in her earlier and more characteristic method. "Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep wellsprings of life lie in affective consciousness. The emotions and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the

<sup>2</sup>CATHOLIC EDUCATIONAL REVIEW, May, 1919.

<sup>3</sup>*Ibid.*, January, 1919.

end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society."<sup>4</sup>

It was not only technical skill in music that Dr. Shields wanted to bring to our Catholic children; it was something far deeper, namely, the gradual development in them of souls which would respond only to emotional stimulæ of the highest order and would discard automatically the vulgar and the trivial. By this means, and by this means only, could an enlightened obedience be obtained to the rulings of the Holy See.

In the new curriculum for the elementary grades, music was to be used not merely "to sublimate the child's emotional life," but to give vital expression to the content of his mind at each stage of his development. "The knowledge that comes by hearing and seeing is vitalized and strengthened by doing. In the early years, especially, the mind expresses itself in countless ways, and one of these is song. An idea that has been aroused by the teacher's voice, the picture, and the printed word is finally and thoroughly assimilated when it finds utterance in musical form."<sup>5</sup>

This was the most serious obstacle which confronted Dr. Shields when he brought out his first book on religion. How was he to obtain the right kind of music? He had no acquaintances among serious musicians, and he did not know where to turn for help. But as he often said, "The reverse mechanism seems to have been left out of my make-up." It was a matter of principle with him that no elementary book could be allowed to appear under his name which did not contain music. When the manuscript was all ready to go to press with the exception of the music, he remembered a friend who had a piano in his home and who sometimes amused himself by writing music—a pleasant fellow, but without any

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<sup>4</sup>CATHOLIC EDUCATIONAL REVIEW, January, 1919.

<sup>5</sup>Shields, Preface, "Religion First Book."

religious belief. To him Dr. Shields went in his dilemma and with his plea. He explained his whole scheme. Ten songs he must have, he said, "and you must write the music for me." When he had finished the other burst out laughing.

"That is the funniest thing I ever heard."

"Why funny?"

"Your book, you say, deals in germinal form with all the basic principles of the Christian religion; the music is to give expression to all this; and you come to me—an infidel—as the person best fitted to write this music. Are you not a bit inconsistent?"

"Not at all," answered the Doctor; "I did not come to you for that."

It was his friend's turn to look baffled. "Did you not ask me to write music to these songs?"

"Certainly, and I hope that you will do it for me, but not because I think you are the person who will do it best. I think you will do it so badly that all the musicians in the country will flock to my rescue before the next edition appears!"

When the present writer, under the guidance of the Rev. J. B. Young, S.J., undertook to help Dr. Shields in developing the music curriculum for the elementary grades, our first plan was merely to adapt one of the various existing methods by changing the songs while leaving the formal drills intact. Two years of experiment brought us to the conclusion that nothing satisfactory could be accomplished along those lines because the fundamental principles of pedagogy involved in teaching music to little children were the selfsame principles which were applicable to the other subjects of the curriculum.

We made a fresh start, and during the year 1913 brought out the first music reader of the Catholic Education Series. This volume and those which followed it represent an effort to apply Dr. Shield's principles and methods to the study of music. To begin with, we treated music as a basic element in the development of intellect and in the formation of character. We correlated it as closely as possible with the other elements of the curriculum, always stressing those aspects of music which would enable the children to appreciate and take an effective part in liturgical singing.

Dr. Shields felt very strongly that music, being basic, must not be reserved for the gifted few, but must be brought within the grasp of every child to use with ease and joy. "Science used to be regarded by many as a body of secret and subtle knowledge which was accessible only to the few," he wrote. "This concept, however, is passing. There is at present a general recognition of the fact that science is nothing more nor less than a body of organized truth which anyone with normal faculties may master if he is willing to expend the requisite time and effort. In like manner, it is popularly supposed that the ability to sing is an inherited talent denied to the many. This is both untrue and mischievous. There are very few who lack the requisite ability to sing correctly, but most children need training to perfect their natural faculties in music as in other directions."<sup>6</sup> To accomplish this result was largely a matter of using proper method and sequence in the presentation of music. The normal process was assumed to be from content to form, from the simple to the complex, from the concrete to the abstract, from the known to the related unknown. The principles of organic development were presumed to apply to music and therefore we proceeded from germinal musical elements through a series of developmental phases toward the complex details involved in the artistic rendering of music. In other words, the children were not to begin with the surface and work backward; nor to begin by memorizing small, complete things, rigid in form and mediocre in character, as in rote-songs. They were to begin with basic principles of music itself, at first in germinal form, but gradually unfolding in greater richness and complexity according to the child's developing capacity. For "where the work of musical instruction is not properly conducted its value is largely neutralized," he wrote. "When the child makes a beginning in rote-singing, musical expression is subordinated to verbal expression and beauty is harnessed to utility. The child should be taught to love music for its own sake, for the beauty of tone and phrase, and then he will gradually learn to wed verbal expression to his music without sacrificing the essential character of music."<sup>7</sup> And again, in

<sup>6</sup>CATHOLIC EDUCATIONAL REVIEW, June, 1919.

<sup>7</sup>*Ibid.*, April, 1919.

writing of the value of music in the Primary Grades, he emphasized the importance of correct method: "Such results need not be hoped for unless music be properly taught and psychological law be observed. When, for instance, the rote-song is substituted for sight reading, when the words throw the music into the background, the individual fails to get a vivid realization of the beauty of the music, fails to derive from it the creative impulse which it should impart, and the whole effect on character building is lowered if not wholly destroyed. Psychology has led to the bestowal of a large assignment of time to vocal music in the schools, but it is to be hoped that it will also lead to the elimination of rote-singing and mistaken methods."<sup>8</sup>

Dr. Shields preferred a good deal of chart and blackboard work in the early stages because the form could be varied from day to day and thus avoid the deadening influence of dry memory loads. He wanted the children taught to read music in the same way that they were taught to read from the printed page, and the same considerations were to control the process. "The visual image of the musical notation must be thoroughly and systematically developed and rendered subconscious in its functioning; hence, rote-singing must not be tolerated. In singing, as in reading, each difficulty must be met and overcome separately. The placing of the voice, the control of pitch, the development of a sense of rhythm and of time must all precede the more complex thing of giving proper vocal expression to a printed song. Where imperfection is allowed to linger in the development of any one of these elements the finished complex is bound to suffer, and where the complex reaction is attempted first, failure and discouragement may easily drive the pupil to singing from oral memory instead of by the subconscious memory of the series of music notes on the staff."<sup>9</sup>

Nor was the child's musical expression confined to reproducing the exact elements given him. From the beginning he was encouraged to combine and give out those elements in

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<sup>8</sup>CATHOLIC EDUCATIONAL REVIEW, May, 1919.

<sup>9</sup>*Ibid.*, January, 1918.

his own way, thus developing the creative impulse and mastery of ideas as detached from any rigid form.

The songs were to be used for their beauty and not as drill. "In teaching children to sing it has been found valuable to supply abundant exercises for rhythmic drills, for the securing of tone quality, for the recognition of pitch and the control of the voice, for intervals and scales, but the songs should be reserved until the difficulties of technique have all been overcome, to the end that the children may learn to love them for their music and their poetry. It is a mistake to rob a song of its charm by using it for drill purposes."<sup>10</sup>

The success of this elementary work was so great that Dr. Shields went further. He developed a complete system of musical instruction—vocal and instrumental—beginning with the first grade of the elementary schools and culminating in the college work leading up to the Bachelor of Music degree. This was not only planned, but carried into effect at the Sisters College of the Catholic University of America under Mr. Alexander Henneman.

It would be hard to estimate at its true value Dr. Shields's contribution to the art of music. He sowed for the future and was satisfied to let posterity reap the harvest. The teaching of music had been largely controlled by a highly specialized group which knew its own subject, but was more or less out of touch with those elements of general culture which would enable its members to teach their art according to the laws of psychological development. The rigid didactic methods of the past had served their purpose because they attempted nothing more than to reach pupils with special aptitude for music. Dr. Shields wished to reach a wider field, and did so. He lived to see the professional antagonism die out before the result he was able to show. To this, the Pius X Chair of Liturgical Music contributed in great part by the perfection it brought to the development of music based on his methods. He witnessed the beginning of the liturgical revival of which he had dreamed, when five thousand school children, trained by the graduate students of the Pius X Chair, took part in the International Congress of Gregorian Chant, held in

<sup>10</sup>CATHOLIC EDUCATIONAL REVIEW, December, 1917.



New York City last spring, and the beauty of the children's singing was praised by the Monks of Solesmes, Dom André Mocquereau and Dom Augustin Gatard. But what was most important in his eyes was to know that he had succeeded in developing real musicians in those school children to whom music had become a spontaneous form of expression, to whom melody writing came as easily as the writing of sentences in their native tongue, and whose melodies were often of a beauty and originality so striking that they might well have come down from the golden era of the folk-song.

In music he attained results far beyond the goal of his early ambition. Where he had hoped to arouse a divine discontent with empty form and dead formula he succeeded in carrying out constructive reforms of far-reaching importance, and this, not by his personal leadership alone, but by the power of those eternal principles of truth proclaimed alike by science and revelation. He knew, when he sang his *nunc dimitis*, that his work would never die, that the flame he had kindled would not be quenched.

Those of us who had the privilege of working with him in this great renaissance of Catholic life know that we have lost in him a great leader, a true friend, and one who had many qualities of a saint—courage, clear vision, high ideals, patience, fairness to an adversary, and complete absence of resentment toward those who wronged him. But of all his qualities, the one that seemed peculiarly his own was the virtue of hope. He could suffer acutely under reverses of fortune, but he could not be discouraged. With his back to the wall and his face to the stars he stood firm in the strength of unquenchable hope.

"Je suis," dit Dieu, "Maître des trois vertus . . ."

. . . . .

Mais mon espérance est la fleur et le fruit et la feuille et la  
branche

Et le rameau et le bourgeon et le bouton de la fleur

De l'éternité même.

. . . . .

Car'il est plus facile, dit Dieu, de ruiner que de fonder;

Et de faire mourir que de faire naître;

Et de donner la mort que de donner la vie."—Péguy.

JUSTINE B. WARD.

## ATTENDANCE AT THE SISTERS COLLEGE

The College was opened in 1911. During the past ten years it has enrolled 2,142 students. The distribution according to religious community and the representation by States are shown in the following tables.

*Religious Orders Represented in the Sisters College*

Sisters of St. Agnes .....	7
Sisters of St. Anne .....	4
Sisters of St. Benedict .....	122
Sisters of the Blessed Sacrament .....	23
Sisters of Charity .....	118
Sisters of Charity, B.V.M. ....	107
Sisters of Charity of the Incarnate Word .....	17
Sisters of Christian Education .....	7
Daughters of the Cross .....	5
Sisters of Divine Charity .....	4
Sisters of Divine Providence .....	50
Sisters of St. Dominic .....	145
Felician Sisters, O.S.F. ....	26
Sisters of St. Francis.....	204
Franciscan Sisters of Perpetual Adoration .....	7
Gray Nuns .....	14
Sisters of the Holy Child Jesus .....	20
Sisters of the Holy Cross .....	31
Sisters of the Holy Family .....	3
Sisters of the Holy Ghost .....	15
Sisters of the Holy Names of Jesus and Mary .....	20
Sisters of the Holy Union of the Sacred Hearts.....	9
Sisters of Hotel Dieu of St. Joseph .....	3
Sisters of the Holy Humility of Mary .....	12
Sister Servants of the Immaculate Heart of Mary .....	41
Religious of Jesus-Mary .....	22
Sisters of St. Joseph .....	201
Sisters of Loretto at the Foot of the Cross .....	20
Sisters of St. Mary .....	50
Sisters of Mercy .....	313
School Sisters De Nostra Domina .....	6
Sisters of Notre Dame .....	21
Sisters of Perpetual Adoration .....	17
Sisters of Poor Handmaids of Jesus Christ .....	4
Sisters of the Precious Blood .....	27
Sisters of the Presentation .....	57
Sisters of Providence .....	20
Sisters of the Sacred Heart of Mary .....	10

Sister Servants of the Holy Heart of Mary .....	10
Sisters of St. Theresa .....	9
Ursuline Nuns .....	91
Sisters of the Visitation .....	25
Lay Students .....	225

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 2,142

*States represented, including Canada, 48*

Alabama	Massachusetts	South Carolina
Arkansas	Michigan	South Dakota
California	Minnesota	Tennessee
Colorado	Mississippi	Texas
Connecticut	Missouri	Virginia
Delaware	Montana	Washington
District of Columbia	Nebraska	Wisconsin
Florida	New Hampshire	West Virginia
Georgia	New Jersey	Canada
Illinois	New York	British Columbia
Indiana	North Carolina	Manitoba
Iowa	North Dakota	New Brunswick
Kansas	Ohio	Nova Scotia
Kentucky	Oklahoma	Ontario
Louisiana	Oregon	Quebec
Maine	Pennsylvania	
Maryland	Rhode Island	

*Foreign Countries represented among the Sisters College Students*

Barcelona, Spain	London, England	Rome, Italy
Bohemia, Austria	Lyons, France	

## **TRIBUTES FROM HIS PUPILS**



**ST. BENEDICT'S COLLEGE AND ACADEMY, ST. JOSEPH, MINNESOTA**

In the name of all members of our community, I hasten to express the sorrow we feel at the death of Doctor Shields. Those Sisters particularly who have had the pleasure of personal acquaintance with him are grieved to learn that death has taken him from the work to which he so generously devoted his energy. We have only one means with which to repay Doctor Shields for the help and inspiration he has been to us. Our fervent prayers are humbly offered at the Throne of God for the repose of his soul and for the advance of the project so dear to his heart.

Very many of our teaching Sisters are grateful and bless the memory of Doctor Shields for the books he has left to posterity. Hundreds of teachers are reaping the benefit of his untiring labor which has ceased only with death. These books are a lasting memorial of his love for God's little ones, and will enable our teaching Sisters to renew their zeal for the often difficult tasks of the schoolroom. The principles upon which his educational philosophy rests will become ever more clearly the true guide in Catholic education.

What Doctor Shields aimed to accomplish and with dauntless courage strove to obtain will be realized in the years to come, when religion will be the vivifying force, the very soul of our school work. Let us hope that our efforts and prayers united with the intercession of the deceased Doctor Shields will hasten the fulfillment of that worthy object to which he so generously gave his whole life.

SISTER M. JEANETTE, O. S. B.

*March 14, 1921.*

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**FROM NAZARETH ACADEMY, CONCORDIA, KANSAS.**

Death has claimed one of our truly great educators. Doctor Shields was eminently fitted for the field of labor he selected. Nature endowed him with talents above the ordinary, and by earnest, patient, incessant study and research he perfected his knowledge and gave to the educational world his wonderful interpretation of the facts of science.

As an educator he was supreme. There was no department of knowledge in which he was not an adept. He was a born teacher, and, owing to his mastery of psychology, he devised ways and means to communicate knowledge and make his students clearly understand the question treated. He was patient, kind, and considerate, and, above all, interested in the progress of the students. His methods were modern, and his application of modern science was a marvel. With his profound scholarship, he was simple and clear in his solutions of difficult problems, and he infused into his students a love of study and truth. Never did he assume an air of superiority with his students,

but he was at all times frank and kind in his intercourse with them. Despite the multiplicity of his varied functions he would cheerfully put aside work to help any student to master the difficulties of the subject at hand. Doctor Shields was a teacher. Christ was his great model.

As a man he was a strikingly strong character. Amid all the difficulties that he encountered he was calm and patient. He seemed to understand that no great work was ever accomplished without opposition. Hence he was not dismayed, never lost hope. He possessed a geniality which endeared him to all who came in contact with him. His friendship was true, and he was ever loyal to his friends. Generosity was a distinguishing feature in him. His great work was the founding of the Sisters College. It was modern in every sense of the word, and was a conception that proved him a great genius. He opened the way to knowledge to the Sisterhoods of the country, and made it possible for them to attain the heights of science and thus help to change and modernize the Catholic educational system in colleges and academies. He was a true benefactor to his race.

The great Pontiff Pius X saw in the plan of the Sisters' College an educational value which appealed to his great intellect, and, consequently, gave it his approbation. The results thus far obtained confirm the wisdom of the Holy Father and the clear insight of its projector, Doctor Shields. It will be a lasting monument to his genius and foresight. The good derived therefrom will be a blessing to Catholic education and will give us women teachers equal, if not superior, to any in the world. No Catholic educator can overlook the greatness of such work.

As a writer Doctor Shields was prolific. His earnest endeavor was to give forth the best in him. His works will live after him. His style was remarkably simple and clear. There is a depth to his writings, but the natural ease with which he wrote would incline us to think that everything is simple and within easy grasp. However, upon a closer examination we find his works replete with deep thoughts and a mastery of the various theories of modern science. He was quick to detect error and was unflinching in proclaiming truth. He was a great champion of Catholic teaching in all departments of science. He possessed remarkable talent in bringing deep questions within the understanding of his students. Doctor Shields was an original thinker and an excellent assimilator. He mastered his subjects with an ease that was astounding. His works will ever prove a source of delight to the student and form a storehouse of true Catholic principles applied to science.

SISTER M. LOUISE, Ph. D.

March 15, 1921.

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ST. BENEDICT'S SCHOOL, Brookland, D. C.

"Unless the grain of wheat falling into the ground, die, itself remaineth alone." These sacred words arose to my mind when the sad

news that Doctor Shields had died was flashed across the country. The Catholic Sisters College, the realization of Doctor Shields' fondest hopes, is now an accomplished fact. He was its originator, the one person who could bear steady opposition, discouraging opinions, want of sympathies or financial support, and a cold indifference towards his purpose and ideals. Before he laid down the burden of life he had heard within the "well done" of his Master: for he saw verified that which he had dared to prevision; namely, the Sisters of all orders gathered together in one family with one ideal, the efficient training of the young. The Sisters have always believed in Doctor Shields; they have always known that the object he sought would be attained by him and by them, no matter what barriers should obstruct the way. They do not regard this hour as one of grief and loss, but as one of triumph; for it is a day of victory to their Founder and benefactor.

A former preceptor of Doctor Shields, Father Conry, of St. Paul, said recently: "No man of our time but Doctor Shields can boast so great an achievement, recognition of his true worth by all the intelligent women religious of the country." Doctor Shields has more than recognition. He laid down his life for the cause of Christian education, and for this greater love than which no man hath, he has merited the undying loyalty of the Catholic Sisterhoods of America and gained the prayers of God's little ones forever.

SISTER MARY AGNES McCANN.

March 15, 1921.

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THE NARDIN ACADEMY, BUFFALO, NEW YORK

The voice of the master is silenced. No more will academic halls resound with its stirring message; no more will its warm accents welcome his disciples to the silent dwelling made sacred by his presence. The great heart is stilled, but its yearning appeal, breathed into the air, is to be found not alone in the hearts of his friends, whence tradition should not fail to pass it on. Fortunately for the educational world, the voice of the great teacher is multiplied and conveyed through the medium of the press, that coming generations may lend an attentive ear.

From the bookshelves of public libraries and institutions of learning, Doctor Shields shall continue his academic lectures: Let us teach Christ; let us teach after the manner of Christ; let us teach to form other Christs; this is his life's message. How well he taught Christ is attested by the glowing personal love for Jesus which he inspired in the little ones; how completely he adopted the methods of Christ is manifest in all his works; how well he laid the foundations of Christian character is evidenced in the classrooms where his standards are followed.



May the multiplied voice of the leader be everywhere conveyed by means of his humble followers, who, inspired by his genius and his own great zeal, have received the sacred trust.

MARY AGNES CANNON.

March 16, 1921.

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ACADEMY OF THE ASSUMPTION, WELLESLEY HILLS, MASS.

In the death of Doctor Shields the Sisters of the United States have lost a true friend and loyal supporter. It was my privilege to spend three years at the Sisters College, then in its pioneer stage, and I had a splendid opportunity to see the great educator at work. To promote the cause of Catholic education was the chief aim of his life, and he felt this could be done best through the Sisters, in the training of whom he spared no pains. His high purpose, untiring energy, and unflagging perseverance were evident in all his work; but beneath it all was the deep spirituality which hall-marks the doer of God's work. It was enough to see him offering the Holy Sacrifice to realize the source of his inspiration. He was an humble follower of the Master, Whose principles and doctrines were the foundation of all his teachings.

Doctor Shields has gone from our midst but he has sown a seed in the field of Catholic education which will bear fruit a hundredfold. The Sisters College stands as a memorial to Doctor Shields' work. May it ever cherish the lofty ideals and aims of its lamented founder.

SISTER M. ROSARIA.

March 17, 1921.

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VILLA SANTA SCHOLASTICA, DULUTH, MINN.

It would be difficult to think of a person the passing of whom would cause more heartfelt sorrow than did the passing of one of the foremost educators of the day, Thomas Edward Shields. To the thousands of Sisters who listened to his inspiring lectures summer after summer, but more especially to the Sisters who had the extreme good fortune of being among the number of students who have taken their graduate courses under his kind and scholarly direction, Doctor Shields stands out as the ideal churchman, the fine type of scholar and gentleman. He seemed to be able to mingle, as perhaps no one else seemed able to do, the spirituality of the ascetic, the learning of the sage, the vision of the prophet; yet he had none of the coldness and aloofness associated with any of these concepts. He was above all a thoroughly human man, a man to love and be loved; an humble man; a leader and a prince among men.

Among the causes that tend to make the influence of Doctor Shields permanent in almost every convent and boarding school of the country was his spirit of breadth and catholicity as opposed to the provincial segregation which fostered petty rivalry among the different com-

munities. Doctor Shields did recognize that each community stood for something which was quite intangible, but which was very unlike each and every other community. He recognized this, but still he succeeded in breaking down the barriers in so far as they were an impediment to education. The Church with him was the only thing worth-while in the world; the catholicity or religiousness that extended only to the confines of the territory served by a Sisterhood was in his estimate not real catholicity because it lacked that universality which the term connotes. This, I think, was one of the most vital lessons taught by Doctor Shields.

The second great lesson was the lesson of the fine spirituality of the man. No one could sit through one single lecture without throwing a searchlight onto her own way of thinking and acting and especially her own way of serving others as it is the privilege of most Sisters to do in the classroom. With him Christ was always the model. He did not seem to "drag in" catholicity as we so often do, but he "lived it." It would be as unnatural to get an answer from Doctor Shields without a scriptural or liturgical basis or reference or proof as it would to have him a minute late for a lecture. He tried to make religion a leaven permeating every lesson. Is this not the Christian ideal? And must we not say that the man who tries to impress this ideal on the life and teaching of Sisters in thousands who are to go into the classroom and train innocent children, is truly Christ-like.

SISTER KATHERINE, O. S. B.

March 18, 1921.

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THE DOMINICAN SISTERS, NEWBURGH, N. Y.

Saint Catherine of Sienna's zeal for souls was so ardent that it is said of her that she contemplated saving the archenemy of Christ. But St. Catherine was a mystic. She was a woman. She lived under the sunny skies of Italy during that marvelous fourteenth century. Doctor Shields was born in our own time when, for the most part, little thought is given to things of the spirit, when little attention is paid to aught except material gain. Moreover, his early years were spent in a section of the country where even the rigor of the climate would tend to keep the mind fixed on the things of this world. Yet he walked with God. But many men walk with God and are content to enjoy to the full the Divine Presence. Not so Doctor Shields. The joy he felt in God's presence he would share, not with the few but with the whole world. With his clear vision he saw that if he would bring the world back to Christ he must bring the children back to that Fountain of Living Water before they had drunk from the poisoned springs hidden in their own souls. For this he lived and in this great work he gave up his noble soul, made noble by his ever consuming desire to share with others and yet to share more. Those who listened

to his words and learned of him, grew to leave behind petty selfishness and to enter the rarefied atmosphere of God's presence. They had a glance daily at God and themselves in perspective. Lest they might become disheartened, however, by such a sight, they were made to feel that God was making Himself the beggar and them the givers by asking for help to bring the little ones to Him.

The endless ages of eternity will not be sufficiently long in which to bless God for having loaned him to us for these few years, in which to thank God for having allowed us to sit at his feet.

SISTER MARY ALMA, O. S. D.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y., Feast of the Sorrows of Mary.

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ST. CLARA COLLEGE, SINSINAWA, WISCONSIN.

Not to us is it given truly to estimate Doctor Shields's achievements for Catholic education; the measurement of his service is to be reserved for the day when the system so largely his foundation shall itself bear witness to his vision and strength. Yet even now we know that his was a high destiny. None can fail to see that he kept open the paths of conduction for the impulses of truth flowing from the Source of wisdom and knowledge to the teachers and the children of the farthest Catholic schoolroom in this country. This divine appointment he fulfilled in no way more certainly than by being himself, by living fearlessly and sincerely devoted to the intuitions of his own spirit. Accordingly, his manifest service in the cause for which he labored must ever be secondary to his uncompromising preservation of his own personality. Others might have carried out the plans dictated by his vision; to none was it given to catch the light vouchsafed to his genius. It is this which death has left untouched. The work of the Church in education is so interpenetrated by his influence that the foresight and high courage of Doctor Shields, seer and prophet, continue to illumine and strengthen the cause ever closest to his heart.

SISTER THOMAS AQUINAS, O. S. D.

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ST. TERESA JUNIOR COLLEGE AND ACADEMY, KANSAS CITY, MISSOURI.

The death of Doctor Thomas Edward Shields removes from the educational world a great, outstanding figure. The betterment of Catholic education was the absorbing interest of his life, and to it he turned all the resources of his strong, deep mind. The little child was to him a sacred thing, and its education a work divine.

Through the CATHOLIC EDUCATIONAL REVIEW and through summer institutes and educational conferences he acquainted the great body of Catholic educators with his views on the philosophy of education, and on the manner and means of creating a more vital teaching of religion. For the effective propagation of these views he looked largely to the teaching Sisterhoods, and with these he came more

fully in contact through the Catholic Summer School and the Catholic Sisters College. For the part which he played in the inception and development of these institutions the Catholic Sisterhoods owe Doctor Shields a debt of gratitude which no words of appreciation can even faintly express.

A far-seeing worker, he never doubted the value of the ideal for which he strove, nor lost confidence in its ultimate realization. Led by this great idea, he toiled through ways that were sometimes dark and discouraging; yet difficulties were for him as though they were not, and obstacles, seemingly insurmountable, became as nonexistent.

SISTER MARY PIUS,  
*Sisters of St. Joseph of Carondelet.*

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IN MEMORIAM

"And he taught me and said: 'Let thy heart receive my work, keep my commandments, and thou shalt live.'" Proverbs IV:4.

We have been told by more than one adventurous navigator that it is worth all the privations and perils of a protracted voyage beyond the Line to obtain even a passing view of the Southern Cross, that great constellation of the southern hemisphere. We can imagine, then, what would be the emotions of those who have long enjoyed the light of that magnificent luminary, and who have taken their nightly directions from its refulgent rays, if it were suddenly blotted out from the sky.

Such, indeed, are the emotions of many today. No one who has been ever so distant an observer in the field of education, for a quarter of a century past, can fail to realize that a star of the first magnitude has been struck from our educational firmament in the person of the Very Reverend Thomas Edward Shields, the beloved Dean of the Catholic Sisters College, and one of the main factors in its establishment.

We need not write his panegyric—his works speak for themselves. His was not a life of ease, of comfort, of self-seeking. It was strenuous, a life of toil and effort, of labor and of strife, in a noble cause. With the eye that genius lends he saw our age passing out of the Kingdom of God into the realm of mammon; he saw the frills and fads of modern education; the passing from the ideal to the practical, from the public good to individual greed, from culture to utility. He saw the great principles of the Master, one by one, give way to modern heathenism, and the ruin in which all this must finally end; and he endeavored with every strain of body and soul to save what could be saved.

Catholic education—what did it not mean to our good Dean! He wanted unity, co-operation, organization—the unification of ideals and methods. He saw the need of intellectual culture; but even greater to him appeared the need of virtue—the need of faith, hope, and love;

the need of obedience, of humility, of self-conquest. The whole man, the image of God, the immortal being with dread responsibilities, is to be formed, strengthened, and perfected—body and soul, mind and will, heart and conscience; and this can only be accomplished through a religious education. Religion is not merely a study or an exercise to be restricted to a certain place, or a certain hour, or a certain formula; it is a law and a faith, that ought to be felt everywhere.

How Doctor Shields endeavored to bring home to his students that the pursuit of perfection, of holiness, is the pursuit of sweetness and of light; that he who works for sweetness and for light makes both reason and heart, and the will of God, prevail; that he who works for machinery, he who works for hatred, works only for confusion. Those are happy moments for humanity, decisive epochs in a people's life, prosperous times for literature and art and all the creative forces of genius, when there is a national glow of life and thought, when the whole of society is in the fullest measure permeated by thought, sensible to beauty, intelligent and alive. Only it must be real thought, real beauty, real sweetness, and real light; and this can only be had in union with the heavenly, in union with Christ, with God—in union with the Holy Spirit, who will teach us truth, the truth that will make us free. The spirit of man is an instrument which cannot give out its deepest, finest tones except under the immediate hand of the Divine Harmonist.

These are a few of the principles which formed the basis of his teaching. No wonder then that educators, Catholic and non-Catholic, all over the country pay him tribute. Loyal to duty, to truth, to goodness, to beauty, in the freedom of faith and the service of love, according to the living spirit of our Holy Mother, the Church, he moved among us. He did not remain aloof within his own borders. Wherever anything was to be done to further education, to brighten the life of the child, to further the uplifting of humanity, he was there. The nightingale sings because he cannot help it. He can only sing exquisitely, because he knows not otherwise. So it was with Doctor Shields. A touch upon the string of his beloved subject, and he was awake. "Ye shall know the truth, and the truth shall make you free"; never shall these words die out in the souls of those who heard him.

Four years I sat at the feet of the beloved master and friend—tall in stature, pale, haggard, yet with a fire in his eyes that spoke a language all its own—somewhat nervous as a result of the disease that had long been his cross; yet always kind, generous, helpful. His force of will was prodigious; his courage to bear and his fortitude to endure were absolute.

He had his days of trial—"adversity is the diamond dust that heaven polishes its jewels with"; but ill will had ceased to pursue him. Beyond cavil his fame was secure, and he enjoyed it as that which he

had honestly earned, with a genuine and ever fresh delight, openly avowed by the charming frankness of his nature.

And he was always in a hurry. He felt his health failing, and there was still so much to be done! His days are ended; but his task will go on. Others will continue where he left off and pursue the work which he so well began. His memory will ever be bright to us all; while his truest monument will be the greatness of the noble cause of Catholic education he served so faithfully.

We who looked upon him with affection and reverence as our leader and guide in the difficulties and perplexities which surround us in the field of educational endeavor, know perhaps best what a loss we have sustained in the demise of Doctor Shields. But grief is not the end of all. His spirit lives—it moves among us—he speaks to us as of old.

“Good deeds bring forth good fruit, and the Root of Knowledge does not perish.”

SISTER M. GONZAGA, P. H. OF J. CHR., A. M., Ph. D.,  
*Fort Wayne, Indiana.*

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ST. GENEVIEVE-OF-THE-PINES, ASHEVILLE, N. C.

“Suffer the little children to come unto Me and forbid them not.”

The life work of the Reverend Doctor Shields may be characterized as an heroic effort to promote the fulfillment of the Divine precept.

It lies in the field of education and deals mainly with a two-fold subject matter: the child and the teaching Religious, the child in virtue of years and the child by voluntary renunciation. On this double objective Doctor Shields focused all his seemingly exhaustless store of energy. He was the child psychologist and the advocate of higher education for the teaching Sister. And never, perhaps, did champion give himself more generously to a cause than did this great-hearted Priest to winning the acceptance and the realization of his ideals.

The fact that he succeeded fully in gaining the first and partially in reaching the second, marks an immeasurable advance in the movement of Catholic education. His greatest achievement is undoubtedly the establishment, on a sure foundation, of the Catholic Sisters College.

Although the problems of child psychology had interested educators before the author of “The Dullard” helped to solve them, yet no contemporary Catholic seems to have taken, theretofore, a central position. Doctor Shields arrested the attention of the non-Catholic world and careful psychologists acknowledged the value of his contributions to child study. It may be questioned, however, whether his most important work for Catholic education lay in the domain of child study. Germinal thoughts of saints and guardian angels, of our sweet Heavenly Queen and the little Babe of Bethlehem are, thank God, the mental property of the average Catholic child.

What seems the great contribution of Doctor Shields to the cause of Catholic education is the obtaining recognition of the claims of teaching Sisters to the advantages of higher education. He challenged public opinion by putting forward these claims. But he typified the spirit of the Church, and strong in that knowledge he resolutely faced the struggle. The idea of Sisters Colleges is now so familiar that one is apt to forget how very "new" it was some years ago. Who can gauge the full significance to Catholic education of its acceptance?

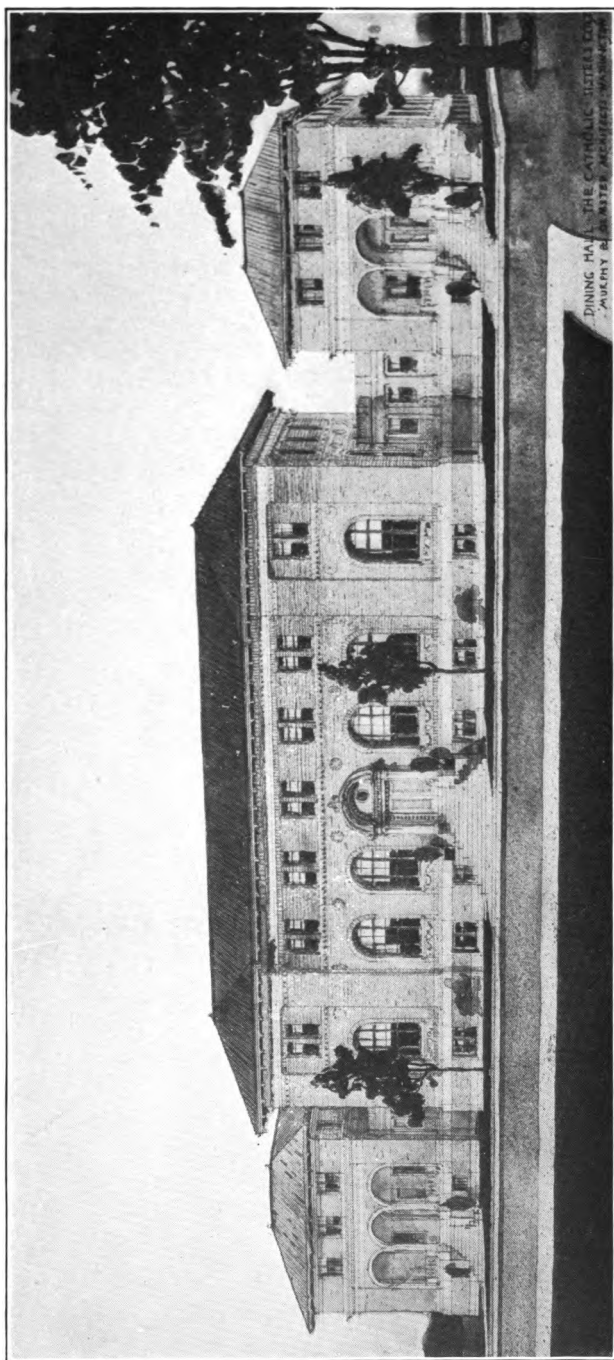
We may characterize the prime mover in bringing about the issue as Father Rickaby characterizes the leader of Neo-Scholasticism: "A man of great faith, of fearless action, and absolute reliance on the word of God."

MARGARET MACSWINEY, Rel E. Ch.

March 17, 1921.







ANTHONY BRADY MEMORIAL HALL (CATHOLIC SISTERS COLLEGE)

## THE ENLARGEMENT OF BRADY HALL

Mrs. Nicholas Brady of New York has informed the Trustees of The Catholic Sisters College that she intends to construct one of the wings of Brady Hall in the immediate future.

Since its erection in 1915, Brady Hall has served a variety of purposes. It contains the administration offices, the chapel, the library, and the refectory; while the upper floors are used for residence.

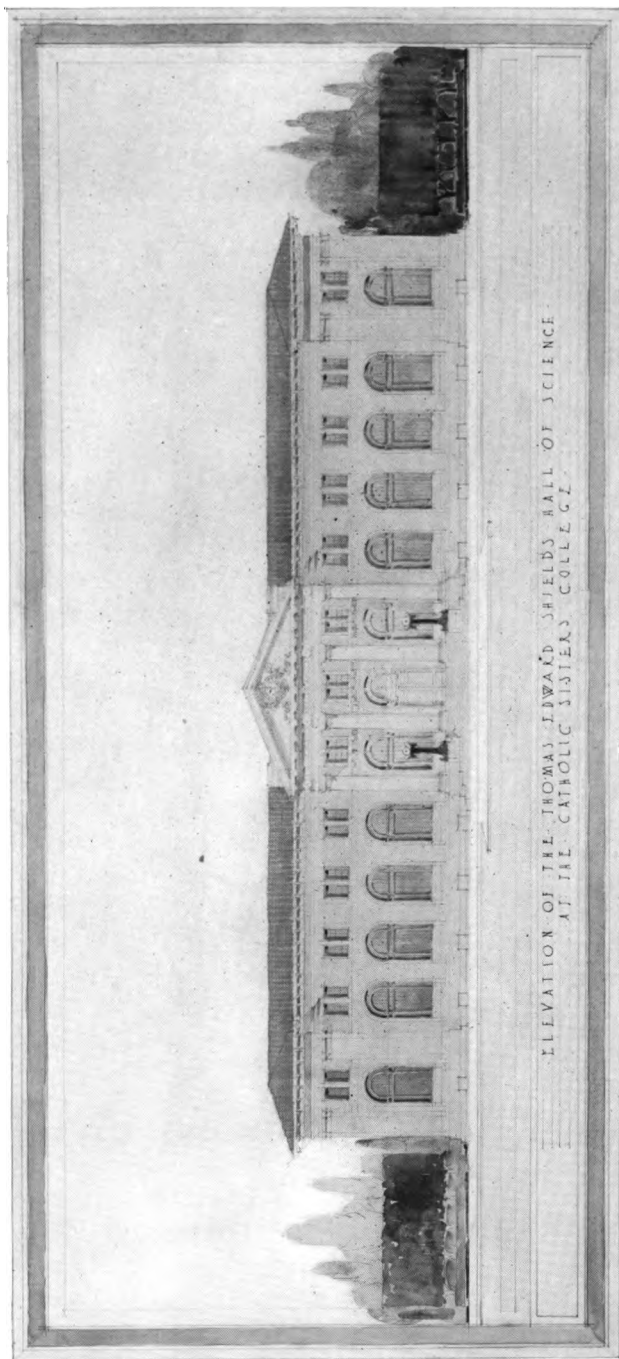
With the growth of the College, the need of more commodious quarters and ampler facilities has become urgent. The chapel and the library especially require additional space. And, obviously, there can be no further increase in the number of students unless suitable accommodations are provided. The fact that during several years past numerous applications for admission have been rejected for want of room, makes the announcement of Mrs. Brady's intention the more welcome, both to former students and to those who look forward to a course in the College.

The original donation made by Mrs. Brady greatly encouraged Doctor Shields. He felt that his ideas were appreciated by one who took an intelligent interest in education and was anxious to cooperate toward the training of our teachers. Doubtless too, he foresaw that the work accomplished in Brady Hall would inevitably call for expansion. He had the satisfaction of knowing that the building was too small for its several uses.

The enlargement of the Hall will make it more serviceable for the development of the College. It will also be an expressive tribute to the man whom the College reveres as its founder. The memory of his zeal and the evidence of generosity on the part of one who knew his worth will give a fresh impetus to professors and students. Let us hope that it will offer an example to others who understand the necessity of preparing the teacher for her work and who realize how essential Catholic education is for the preservation of our Catholic faith. Brady Hall will then serve not simply as a

material structure for housing certain elements in the life of the College; it will be an object lesson. Its completion will make it more worthy of the noble ideals which led to its foundation. And surely our Sisters, in gratitude, will rejoice at seeing, even so shortly after his death, that the work which Doctor Shields began is to continue and widen its usefulness.





THE PROPOSED  
THOMAS EDWARD SHIELDS MEMORIAL HALL

## THE DOCTOR SHIELDS MEMORIAL HALL

The most fitting monument to Doctor Shields will be the Sisters College as it advances from phase to phase of its development, supplying new needs and opening up new possibilities in the field of education. It will be a living memorial. It will become more stately with the passing of time. It will endure not alone in material structures but in the love and gratitude of the teachers for whom it was founded.

It is none the less appropriate that an academic building, in a special way, should honor his memory. Many halls will be added to those which are now on the grounds; and each should come at such a time that it will find its place in the general design which Doctor Shields was striving to realize. Each should be fully adapted to its own particular purpose and to the common welfare.

At present, most of the instruction is given in a frame building. Some classes are held in Brady Hall and others probably will be accommodated there when the new wing is completed. But there is no provision for the courses in natural science beyond a small biological laboratory, which is located in the frame building mentioned above. Physics and chemistry are given only in the summer when the laboratories of the University are opened to the Sisters.

The most urgent need of the College is a Science Hall. Doctor Shields felt it keenly. With his own thorough scientific training, he knew how important it was that the teacher should receive a similar training both as an intellectual discipline and as the necessary foundation for her professional studies. In his writings and his lectures, he referred constantly to the facts and laws of natural science. His whole system of education is based on principles which require for their full understanding an acquaintance with biology. And as he aimed to make the teaching of religion the center of all other instruction, he naturally desired that the teacher should be familiar with at least the fundamental truths which the sciences offer.

A hall properly built and equipped with laboratory facilities would greatly enhance the value of the College curriculum.

Sisters, especially, who are called on to teach physics, chemistry, or biology would profit by the opportunity of senior studies in these subjects. They would appreciate such an opportunity all the more because they could pursue their scientific studies under Catholic auspices. They would come, as Doctor Shields himself came, to recognize in nature not merely the effects of matter in motion but the manifestation of God's power and goodness. The courses in science would continually supply them with suggestions for the teaching of religion.

Since the death of Doctor Shields the question has been asked more than once: What building would most fittingly bear his name and most effectively carry out his plans? This is equivalent to asking what building would meet the most pressing need of the Sisters, as students here and as future teachers in our Catholic schools. In this form, the question is readily answered. But the answer will have a practical meaning only when it takes shape in a Hall of Science which in all its appointments will be worthy to bear the inscription: **THE DOCTOR SHIELDS MEMORIAL.**







The posthumous writings  
of Dr. Shields will appear  
in subsequent issues of the  
**REVIEW.**













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